

the **Instructor**
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the Instructor

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OUR COVER

A GAIN the Christian world pauses to commemorate the birth of a Babe in Bethlehem in the days of the Roman Empire. Though Augustus and his legions are forgotten, and Herod the Great is remembered only for his infamy, the Child Jesus reigns as King of Kings in the hearts of ever-increasing hosts of disciples.

The *Instructor* is pleased to present this month Dolci's Madonna in contemplation of her babe. This priceless heritage comes to us out of the 17th century. The artist, Carlo Dolci, lived in Milan, Italy. His work reflects deep understanding and a strong spirituality. Through skilful blending of rich colors in his paintings, he achieves a remarkable life-like reality.

Art adaptation is by Charles J. Jacobson; reproduction of the picture is by permission of Edward Gross Co., Inc.

—K.S.B.

The *Instructor* is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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For a list of members of the Deseret Sunday School General Board, turn to page 356.



PRESIDENT DAVID O. MCKAY'S PAGE

The Most Important NEED of the World

"... Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

So spoke Jesus to Thomas who had just confidently exclaimed: "My Lord and my God"—an acknowledgement indicating that doubt in the mind of Thomas had been supplanted by absolute certainty.
—John 20:29, 28.

IT is in this sense of unwavering trust that I refer to faith in Christ as the most important need of the world—a belief that determines a man's religion. It is more than a mere feeling. It is power that moves to action, and should be in human life the most basic of all motivating forces. It was in this sense that an eminent Doctor of Medicine who had but recently lost his mother in death, admonished his students to keep their faith:

"Those of you who have discarded faith will live to regret it. There are times such as this when science is entirely inadequate. I commend you to think seriously about these matters. They give comfort and solace which can be obtained in no other way. Many have discarded religion because it appears unscientific. I believe that you will find in the last analysis that faith is scientific."

In the ultimate analysis, men generally have ignored the Gospel of Jesus Christ. Too many people who profess belief in the Son of Man think of Him intermittently as the soldier in Flanders who wrote:

*"We had forgotten You, or very nearly—
You did not seem to touch as very nearly—
Of course we thought about
You now and then;
Especially in any time of trouble."*

Faith That Will Give Purpose

The great need today is a faith that will put purpose into life and courage into the heart. Spiritually men appear to have lost their sense of direction.

Men have lost their sense of direction when they seek to dominate their fellow men, when they cherish a false sense of superiority, and when they insanely arrogate to themselves the thought that Deity has divinely endowed them with the right to be dictators.

Let us hope that a time will soon come when men with such natures and aspirations will be led to see the error of their ways. Let us strive to make real the dream that Christian nations will some day unite not for war but for the establishing of the Kingdom of God which should be "a real and not a mystical Kingdom."

A mere belief in Jesus as a Great Teacher, or even as the greatest man that ever lived, has proved inadequate in combatting the ills of the world. Among many writers and many thinking people there is quite a general agreement as to the greatness of Jesus. By one, for example, He is designated as "the peerless personality in history"; by another (Renan) "Whatever may be the surprises of the future, Jesus will never be surpassed."

Colonel Robert G. Ingersoll once wrote: "When a boy in Peoria, Illinois, I may have said silly things about Jesus, but now I regard Him as the one perfect man." "Christ stands for the highest development of man," writes Keable, "and try as we will, we cannot see any other intelligent mind than man's in the universe. To other forces that we dimly sense, we cannot attribute personality, but to the Christ we can and must. He is our God. We are not ashamed of Him, and the less so as He is a man."

Need of World

Manifestly, the need of the world is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is *faith in Him as a divine being—as Our Lord and Savior*. It is such faith as the Apostle Peter experienced when he declared: "Thou art the Christ, the son of the Living God." It is such faith as that which called forth Paul's testimony as he stood a prisoner before Agrippa and bore witness that Christ had appeared to him and said: "I am Jesus whom thou persecutest." It is the faith that enabled the doubting Thomas to say: "My Lord and my God."

It is such faith as must have sustained the eleven Apostles and at least seventy disciples who met Christ after the Resurrection. In their minds there was absolutely no doubt of his personality. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

It is that unwavering faith which brought forth this glorious vision given to the Prophet Joseph Smith:

"And now, after the many testimonies which have

been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (Doctrine and Covenants, 76:22-24.)

Those who have such assurance in their hearts accept Him as "the way, the truth, and the life," as the one safe guide in this perplexing universe.

Assurance that Christ Is Our Redeemer

Such is the faith that I would wish for all our Father's children. Think what an assurance that Christ is our Redeemer would mean to all those who are enduring temptations, hardships, sickness and death.

I believe the day is dawning when intelligent people everywhere will nourish and apply more generally than heretofore a vital living faith in Christ's plan of redemption.

This is the time of year when six hundred million and more nominal Christians celebrate the birth of the Babe of Bethlehem. What a joyous season it is. The ills of this world might be overcome if men would but accept in sincerity the Christ whose birth we celebrate! But we are slow to learn; so, year after year—

*"We ring the bells and we raise the strain,
We hang up garlands everywhere,
And bid the tapers twinkle fair,
And feast and frolic—and then we go
Back to the same old lives again."*

Yet the eternal truth still remains that the Man of Galilee is the one person through whom God is revealed and the only one through obedience to whose teachings permanent peace will prevail on earth.

Inseparable with the true purpose of Christmas and

included in the annunciation were three glorious ideals: (1) Faith, (2) Peace, and (3) Brotherhood. Believers and non-believers agree that the realization of these would be most desirable. But the question is, how may that realization be achieved? To this question Jesus answers: *First*, set right the individual, then many individuals thus set right, believing sincerely and acting accordingly, would constitute a community in which upright principles would be practiced—a community from which sin, ignorance, and poverty would be banished.

Faith Must Be Yours

Faith in God cannot of course be other than personal. It must be yours, it must be mine and to be effective must spring from the mind and heart. Every man will do well to pray with Emerson: "O God, make me willing to be willing to do thy will." The responsibility, therefore, of making the world better belongs to you and to a million others professing His name.

A willingness "to give God the glory" is a sure means of subduing selfishness. Faith, therefore, is a foundation element in true character building; for an upright character is the result only of continued effort and right thinking, the effect of long-cherished associations with God-like thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts and acts, and who can say in his heart, "Not my will, but thine be done."

A living faith in the hearts of true believers, that Christ is the Son of the Living God will eradicate from men's hearts hate, avarice, and all vain ambition for selfish power.

May men everywhere this Christmastide and always, through the recognition of Christ, experience the unwavering assurance connoted in the exclamation "My Lord and my God!" Then and not until then may this distracted world hope for peace on earth and good will among men; for "there is none other name under heaven given among men whereby we must be saved."

—President David O. McKay.

Their Students Remembered*

I recall the teacher in the old rock schoolhouse where all classes met in one room; and we had to kneel down, some of us, in a group to hear our teacher, Brother Perry speak. I cannot remember a principle, a truth nor a saying that he gave us, but I remember the impression of his character, the foundation of which was sincerity that he seemed to radiate when he talked to us.

Another teacher who comes to mind was Sister

*As gleaned from President David O. McKay's writings by his secretary, Clare Middlemiss.

Mozell Hall. Again I cannot remember a thing which she said, but I remember standing with other boys by her horse just before Primary was to open and noting how high the water mark came on the side of the saddle. She had crossed the South Fork at high "water-tide" in the springtime, and in our childish minds we pictured her as risking her life to come from the old co-op farm to teach us. That heroism deeply impressed us as kiddies.

—President David O. McKay.

IF you have knowledge, let others light their candles at it.

—Margaret Fuller.

CHARITY should begin at home; but it should not stay there.

—Phillips Brooks.

TO be trusted is a greater compliment than to be loved.

—President David O. McKay.



Photo by Leland Van Wagoner.

YOUR NEW CLASS

What an opportunity and responsibility awaits you.

HOW fortunate is that person who gets a call from his bishop or branch president to take the 26-week, pre-service teacher training course! Fortunate? Yes, indeed. Then begins a joyous career of service—the Lord's service of preparing to teach the Gospel of Jesus Christ. The person who applies himself diligently to this course and prayerfully masters it and then teaches with thorough preparation and by example as well as precept will find himself in the center of a sphere of ever-widening influence, keen enjoyment and satisfaction.

Many wards started this almost indispensable course the last Sunday in September with the brand-new text by the teacher training committee of the General

So You Have Been Called To Teach!

By General Superintendent George R. Hill

As you step across the threshold of your classroom for the first time, you will find yourself in the center of a sphere of ever-widening influence that can reward you with keen enjoyment and satisfaction if you are adequately trained, thoroughly prepared and properly called.

Board. Others could not get everything in readiness to make the start till later. Already reports are pouring into the Sunday School office of the great satisfaction with which this new text is being received, alike from students and teachers. It is the hope that each ward and branch in the Church, no matter how small the membership, will avail itself of this source of help.

Some tiny branches may feel that they do not have the facilities for the class. In such event, why not call the best teacher in the ward or branch to teach the class to all Sunday School teachers and adult members of the Sunday School to and including Course No. 16 or possibly No. 14 before or after Sunday School or at some other time? No class could be more important than that of training in the best methods of teaching the Gospel, whether the trainee be called to do missionary work or teach in the auxiliaries or priesthood quorums.

Time was in yesteryear when people were called to teach a class without previous training, frequently without ample time to study the manual and related texts and not infrequently after they had arrived at Sunday School, when a distracted superintendent pushed the class manual into their reluctant hands and led them into the strange class with the statement, "Brother Jones will teach the class today since your regular teacher has moved away," whereupon the bewildered and unprepared Brother Jones floundered through a spiritless lesson to an unmotivated and restless crowd of bored youngsters.

You have been called to teach! What an opportunity is now yours! And what a responsibility! Opportunity will be yours to teach Gospel truths that will make rich, happy and fruitful the lives of the class members. You can touch the hearts and the imagination of those you teach and fire them with en-

thusiasm for living by the "Golden Rule" and other Gospel standards. Yours will be the opportunity of creating in them the desire of one day becoming teachers and missionaries themselves and in rendering service to humanity in the great cause of freedom, righteousness and peace.

Students idolize an effective teacher. So long as memory lasts, there is a most kindly feeling for the teacher who has piloted the way, who has taught them better to know God and their opportunity to become partners with Him in the accomplishment of His purposes.

As Teachers Be Exemplars

How much it behooves us as teachers to be exemplars of the things we teach! That calling sets us apart. Thereafter, we cannot infringe the standards of the Church without sensing at first keenly, that we have done something not in keeping with those same standards we are encouraging our pupils to follow. How can we teach our students the beauty and strength of keeping the Word of Wisdom when we indulge in things we would not like to see them do, or to pay a full tithing when we shortchange the Lord? Oh, the safeguards this call to be a teacher throws around us!

In our efforts to prepare ourselves for this call, we should keep in mind that our job will be to teach people—not lessons. The lesson is merely the vehicle upon which the truths are carried which, if properly motivated, our pupils will discover. That is why this

new text stresses the point of making the lessons we teach, "pupil-centered," not "teacher-centered." It would have those lessons become living, motivating participation-begetting excursions which keep the pupils on the edge of their seats during class and send them away from class with a deep determination to delve further into the current lesson and also to prepare their well-motivated assignments for next Sunday.

Thoughts, Acts and Characters

Thoughts become acts. Acts become character.

Oh, the gratitude and joy that come as one recalls in memory one's teachers! The call to be a teacher is the greatest call that can come to man.

As I was walking from my office toward the Hotel Utah after writing the above, I was greeted by a gray-haired Sunday School teacher who said she had a letter she would like me to read. It was from one of our General Board members. After listening to and witnessing the unfolding of the "So great the worth" theme of the Sunday School conference in the Tabernacle at conference time, the Board member was reminded of those golden Sundays when as a young boy in Palo Alto, California, he had been taught by this wonderful Sunday School teacher and what an influence she had been in his life. So he had written this letter of sincere appreciation to her.

As I looked into her happy face and shook again her trembling hand in my congratulations to her, I saw written all over her face the joy and compensation for her years of faithful service as a Sunday School teacher.

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DESCRIPTION OF OUR SAVIOR

PROBABLY everybody has a different idea of the personal appearance of Jesus Christ. The following description of his personal appearance is said to have been sent by Publius Lentellus, President of Judea, to the Senate of Rome:

"There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him their prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch.

"His person is tall and elegantly shaped; his aspect is amiable and reverend; his hair flows in those beautiful shades which no united colors can match, falling in graceful curls below his shoulders, and parting on the crown of his head; his dress that of the sect of Nazarites; his forehead is smooth and large; his cheeks

without a blemish and of roseate hue; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin and parting in the middle below; his eyes are clear, bright and serene.

"He rebukes with mildness, and invokes with the most tender and persuasive language—his whole address, whether in word or deed, being strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently, and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is moderate, temperate and wise—in short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty and divine perfection, every way surpassing man."

—Selected.

(Latter-day Saints' Millennial Star, Vol. 44, page 701.)

HE'S STRAIGHTEST

*when he stoops**

By Thomas J. Fleming



WHO are the loneliest people at Christmas time? An asphalt salesman by the name of Dan Vinson asked himself this question several years ago. At first he decided that men and women in our prisons must be the loneliest people during the Christmas season. But, on thinking deeper, he came to the conclusion that the children of prisoners must be even lonelier. The result was a unique project.

Since 1943, Dan Vinson, of Oklahoma City, has sent out millions of Christmas presents to these kids without accepting a single cash contribution.

"We haven't done a thing until we give a part of ourselves," Vinson says. And that is what he asks—and receives—from hundreds of people in all walks of life. Working in barns, cellars and attics, Vinson's volunteers sort and package well over a million toys each year, which have been donated by businessmen everywhere.

The children who benefit have never heard of Dan Vinson; he does not want them to know he exists. "A kid wants a Christmas present from someone he loves," Vinson says. "That's our basic idea."

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Each year Vinson visits and corresponds with thousands of convicts and wardens, who have heard of him by word of mouth alone. Vinson sends each man a list of twenty-one toys. The imprisoned father checks the ones he wants, volunteers package the selections and mail them to the father, who re-addresses the package to his child. The present, then, is actually from the child's father.

One of Dan Vinson's favorite sayings is the summary of his philosophy: "A man never stands so straight as when he stoops to help a child."



Their children
could be even
lonelier unless . . .



Ward Faculty Lesson for February

Build Lessons around Real Objectives

Avoid objectives that are as illusive, shifting and minute as grains of sand.

*By Hazel F. Young **

maturity and comprehension of students and within the boundaries of time limits.

A real objective must be significant. It should be consistent with the general aim of the Sunday School—"To help each member to become a Latter-day Saint in the fullest and truest sense of the term."

A real objective must meet a spiritual need of the student. It should attempt to give the student experience with God, a satisfying adjustment to revealed truth, a proper balance between success and failure, or increased self-direction and creative effort.

From Which Sources May Objectives Be Found?

The needs and interests of the students will determine the selection of objectives. Perhaps a more reverent attitude during the sacramental service is a felt group need in a Junior Sunday School. A good lesson could be built around an objective attempting to achieve this. Perhaps a correct concept of prayer is needed by several students within the group. Interesting lessons could be organized around objectives aiming to develop this concept. Perhaps feelings of brotherly love and neighborliness are needed when a newcomer enters the group. A lesson could well be planned around an objective designed to achieve this Christian virtue.

Personal experiences and happenings of the day can be excellent leads into objectives for Sunday School lessons. Perhaps a new meetinghouse is under construction and there are important things young people can do to help. A Sunday School lesson could be built around an objective designed to motivate young people to do their part in completing a worthy project. Perhaps there is a reorganization of leadership in the ward. Respect for and cooperation with ward leaders would make excellent objectives for Sunday School lessons and would meet the requirement of producing desirable changes in behavior. Perhaps a missionary is getting ready to depart for his field of labor. He might be a brother of a member of the class. Do you see what an effective lead this would be into a Sunday School lesson?

The scriptures may give us many ideas for real objectives. The standard works of the Church are filled

*Hazel F. Young has an A.B. degree from Brigham Young University and has done graduate study at the University of Washington and at BYU. She has been a teacher, principal of an elementary school, a supervisor of elementary education in the Provo School District, and now she is a member of the faculty of the College of Education at BYU. She is a member of the Sunday School General Board.

ALL of the lessons planned in all of the various courses of the Sunday School curriculum must lead to attitudes or actions which bring the students into closer harmony with the teachings of our Heavenly Father. This can be achieved if real objectives based upon understanding of pupils' needs and interests are formulated and used to guide lesson planning and presentation.

A real objective is of primary importance. It gives purpose for the teaching-learning situation and determines what the nature of the experience must be. It gives direction for the selection of materials to be used. It provides the starting point for the organization of the lesson. The approach, the materials of content, and the materials of enrichment are selected because of the objective. Methods and procedures are employed to accomplish the objective, and the application is selected to check to see if it has been achieved.

What Is a Real Objective?

A real objective is a condition to be attained and must always be expressed in terms of desirable changes in behavior. It is not a specific topic for discussion, nor a given amount of reading material to cover. It is not a particular activity in which to engage. *Why* engage in a specific activity? *Why* discuss a particular topic? *Why* read a certain story from the Bible? The real objective will be the "why"—the reason for—and it must be in terms of changes in behavior. Something must happen to the individual if spiritual learning will take place.

What Are the Qualities of a Real Objective?

A real objective must be pointed toward something specific. Its emphasis and focus should be in one direction, not scattered over a wide area.

A real objective must be possible. It must be something which can be achieved, within the reach of the

The First A

The first A is the A of *Attitude*. When Karl G. Maeser came into the classroom, so his students tell me, they always knew that he had a deep regard for every one of them. How he loved to take the boy that was wayward and bring him into a realization of the life that could be his. Time forbids that we should expand this. As you think about it, *attitude* calls for sympathy, which rests upon understanding. Not only *sympathy* but *empathy*. You can feel sympathy, but empathy is yours only when you can put yourself fully in the place of the person involved in the consideration.

Sometimes we have been so long away from our childhood that it is hard for us to get back where once we sat when we were stirred by some outstanding teacher. An attitude—such as we have in mind—centers in kindness, with a buoyancy of spirit, with a selflessness that marks the inspiring teacher.

At youth week once in Boise, Idaho, we were asked, the final day, if we could spend some time visiting at the penitentiary. If you had taken a dozen people out of that group of prisoners, it would have looked like a college studentbody. At the close of a couple of hours



One who was in for life said, "I think I'm here because nobody ever cared."

with them I asked would they not stay—a few of them—and let me visit with them. A short time later, a dozen men sat across the table. To one man who was in for life—I turned and said: "Sir, do you mind telling me what you think brought you here?"

"Mr. Bennion, I don't think you'd understand it, you who have known so many friends and so much kindness—I think I'm here because nobody ever cared."

"Well," I said, "what about your parents?"

"No," he said, "I never knew them."

"Well, you had teachers?"

"My only memory of teachers," he replied, "is that all the time they were getting after me because I didn't subscribe to their ideas as to what a boy ought to do and ought to be. I can't remember a single kindness that ever came to me."

Now you fine workers, I commend to you that there may be in your classes somebody out of a home to which reference has been made in this conference who needs the kindness and the helpfulness that can come from an inspiring teacher. The genius of the

calling of a teacher is to find those who are in need and minister to the need so that a new life shall dawn.

In the spirit of that thought, I have always been impressed with the prayer that a teacher once handed me: "Help me, O Lord, to be big of soul. Bless me with an understanding heart. Incline me toward kindness. Enable me to be helpful to someone else as others have been helpful to me."

Then as a companion piece to that is a recipe for good teaching: "To infinite patience, add a little wisdom. Strain through the profitable experience of life. Pour in a brimming measure of the milk of human kindness, and season well with the salt of common sense. Then, quietly, ask God for His guidance and the strength of His Holy Spirit to sustain you."

The Second A

The second A is that of *Application*. It is not enough to have the attitude of helpfulness and generosity. The Tabernacle Choir sings beautifully because they practice every week and sing to a national audience under the inspiration that they know the ear of America is tuned in. It is an old adage—"There is no excellence without labor." Our friends often say it is so easy for us to stand up to talk. They never suspect that for 20 minutes we put in eight hours. I am quoting the experience of this night.

Too many teachers never become inspiring teachers because they do not "perspire" enough in the process of preparation. That is a little crude, but it is eminently true. *There is no excellence without labor.*

*"How long the violets 'neath the snow
Toil ere they breathe the spring?
How long the poet dreamed his song
Before his heart could sing?"*

As I turned that over last night, I was moved, not to poetry, but to prose. How long the teacher labored before he could really teach—and reach the heart of a child?

The Third A

The third A is an A with which I want to take a little liberty. I call it *Aspiration*. Jesus was *aspiring* at 12—when he was asking questions in the temple. The Prophet Joseph Smith *aspired* to find out the truth at 14. *Aspiration*—is one of the strong words in the English language. For all of us there is some great teacher like whom we can aspire to be.

Teaching can be so ennobling:

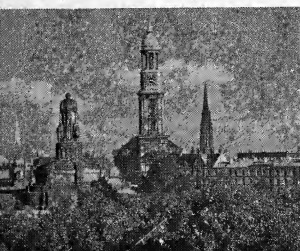
I TEACH SCHOOL

*I write no poem men's hearts to thrill,
No song I sing to lift men's souls,
To battle front, no soldiers lead;
In halls of state I boast no skill;
I just teach school.*

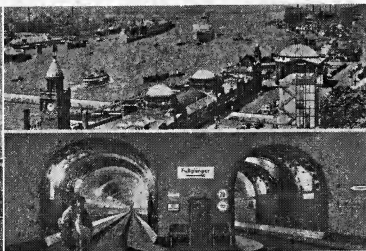
*I just teach school. But poet's thrill,
And singer's joy, and soldier's fire,
And statesman's power—all—are mine;
For in this little group where still
I just teach school.*

*Are poets, soldiers, statesmen—all:
I see them in the speaking eye,
In face aglow with purpose strong,
In straightened bodies, tense and tall,
When I teach school.*

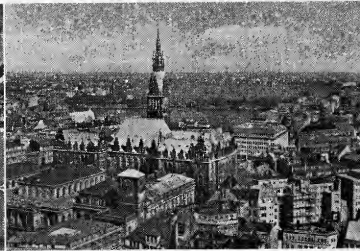
(Concluded on page 361.)



Bismarck Monument in the city of Hamburg is a remembered landmark.



Top photo shows a cross view of the Elbe Tunnel and its terminal towers. Tunnel is 1350 feet long and 63 feet under the water permitting free passage of ships above. Bottom photo shows a tunnel terminal.



The courthouse tower at Hamburg rises above the city and Elbe River.

Ruth Peters

By Virginia Baker



is a Teacher of

Merit from the

East German Mission

With teaching aids in her arms



If you were traveling to Germany on board a ship, you would pass through the English Channel into the North Sea. Then you would sail past Belgium and The Netherlands, then turn before you reached Denmark, into the mouth of the great Elbe River and toward the port of Hamburg.

While your ship was still far out at sea, you could see the first sign of this beautiful city, home of Ruth Peters, an outstanding Sunday School teacher in the East German Mission. Visible from a distance of many miles is the clock tower of the famous St. Michaelis church near the harbor. As the ship brought you nearer the city, you could see the many other church towers and the impressive Bismarck statue.

The beautiful old churches near the harbor are in direct contrast with the building in which young Sister Peters teaches "Principles of the Restored Church at Work" to a group of a dozen students ranging in ages from 16 to 25 years. They meet in an ordinary school building, whose facilities are rented each week to the Church.

Travel Great Distances

Even though the Altona Branch, Hamburg District

has no meetinghouse of its own, some of Sister Peters' young charges travel great distances under adverse conditions to attend class each week. One of the youngest girls travels 20 miles by train. Two others cross the Elbe by ferry then transfer to the streetcar. This is especially difficult in the cold winter of Northern Germany.

"Above all," says Sister Peters, "it is a great sacrifice to save their spending money for transportation."

Because of such faithfulness of her students, Ruth Peters feels she must be on continual watch for enrichment material. "If they are willing to sacrifice so much to come, then I must try to make it worth their while" is her attitude. She collects important and interesting newspaper articles, stories, poems and proverbs and other items to help her present her lessons effectively.

"And I always ask our Heavenly Father to help me with the preparation as well as with the presentation of the lesson," she adds, humbly.

Many Sunday School teachers travel to and from class with arms loaded with pictures and other teaching helps. Usually, however, the larger items such as maps and flannelboards are stored in the building. In the

Altona Branch, Sister Peters and her co-workers must take everything they need with them on Sunday morning and carry it home again after using it. The entire branch membership looks forward eagerly to the time when they will have a meetinghouse of their own.

Lets Class Express Self

"I attempt to arouse class interest by asking questions concerning actual and real things," says Sister Peters. "Whenever there is a newspaper clipping or a scripture to be read aloud, I always have a student do it. I try to do as little as possible and give the class an opportunity to participate, to relate, to ask questions and to give the answers."

Of course, when a teacher "lets the students do all the work," she must work harder than all of them together to organize the work she is planning to "let" them do. Attractive petite 5 feet, 3 inches tall, blonde Sister Peters plans her lessons at least two weeks in advance. "Each Sunday, I always introduce the lesson for the next week," she explains. Ofttimes she assigns one or more members of the class to search out scripture apropos to the next lesson. They are asked to memorize the passage.

Using this method, Sister Peters has her charges memorizing scriptures which will aid them in building a strong testimony of the Gospel.

Ruth Peters is grateful to her parents for providing her with a solid groundwork in the teachings of the Church. "They had been members for five years by the time I was born," she relates. "They taught me and my brothers and sisters to attend Sunday School even though we had to travel a number of miles by bicycle or on foot through the rain or snow."

Teaching Strengthens Testimony

"My testimony has been strengthened since I have been teaching. Teaching has not only increased my knowledge of the Gospel, but has given me cause to learn to understand the problems of youth."

The blue-grey eyes of Sister Ruth have been looking into the upturned faces of students each Sunday almost every week since 1943. She taught the primary grades in her home branch of Friedrichstadt and the kindergarten class in the Altona Branch when she first arrived in Hamburg.

A two-year mission interrupted her Sunday School career until she returned to Hamburg in 1951. She has also been active in MIA, Relief Society and the district choir. Because she works 48 hours each week as a book-keeper for a large iron company, she has little time for hobbies—she says. Pressed, she admits to "only reading, singing, sports, excursions and collecting articles, stories and other items for my classes."

She lives in West Germany, but in Church activities, is part of the East German Mission. She wholeheartedly adopted Hamburg when she moved to this city with more than a million and a half inhabitants. "Throughout the whole world," she says, "people from Hamburg recognize each other by the words 'Hummel-Hummel,' which signifies a water carrier with two buckets of water suspended from a pole across his shoulders." Hamburg is located in that part of the East German Mission which lies west of the iron curtain.

Ruth Peters will tell you that she feels that "the Lord is always with me when I attempt to exert all my powers to do my part and to fulfill my duties as a Sunday School teacher."

TEACHING'S TRIPLE A's

(Concluded from page 359.)

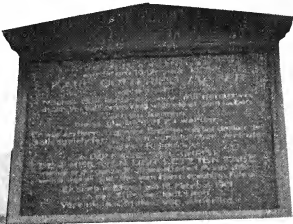
*And they, uplifted, gaze intent
On cherished heights they soon shall reach.
And mine the hands that led them on!
And I inspired—therefore content,
I still teach school.*

When you reach to the height of your aspirations, you reach to Him who gives the final inspiration. To Sunday School teachers who aspire to become inspiring teachers—who would qualify under the Triple A specification—may I give the promise of the Doctrine and Covenants 112:10: "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers."

May I close with a simple reference? Would you seek the inspiring teacher of our generation? I ask you to contemplate your president, the Prophet of this dispensation. For 40 years I have been under the inspiring leadership of David O. McKay. We cannot all be like him, but in the spirit of humility and with the promise of the Lord, we can bask in the light of his wonderful example.

God bless you, fellow teachers, may you and your workers, under the banner of the Triple A: *Attitude Application Aspiration*, carry to a new generation the inspiration that makes this Gospel glorious.

Karl G. Maeser supervised all academies of the Church in its early history. He was both a second and first assistant general superintendent in the Sunday Schools.



The First Home of Karl G. Maeser

IN the city of Meissen, Germany, in the Russian Zone is found the birthplace of our noted Latter-day Saint educator, Karl G. Maeser. On Elder Maeser's first home is found a metal plaque which reads: "KARL GOTTFRIED MAESER was born in this house January 16, 1828. He loved the Lord even as he loved his fellow men, to whose perfection he dedicated his life. To know him was to be well-educated. He was a prominent educator and a deep-thinking, God-fearing example and representative of true religion. To the Church of Jesus Christ of Latter-day Saints he dedicated all the strength of his noble manhood and was a leader chosen by the Lord. He died in honor February 16, 1901 in Salt Lake City, Utah, USA."

—Lawrence D. Wilson,
East German Mission Sunday School Superintendent.

JOSEPH SMITH— Statesman,

By Dix W. Price

JOSEPH SMITH, like Isaiah of old, was both prophet and statesman. He led a persecuted people whose migrations took them in and out of some four states. He guided them in building homes and temples. He wrote three great volumes of modern scripture, through heavenly inspiration. In addition, he played a vital part in the political and social problems of his day. He was quoted widely in the public press on national issues. In the eventful days of Van Buren, Clay and Calhoun, he became a candidate for the presidency of the United States.

His platform met every major problem of 1844. He published a pamphlet on government¹ and participated in a newspaper debate with Henry Clay.² He advocated the sale of public lands and the use of the proceeds to purchase the slaves from their owners. This plan might have avoided the Civil War, and it prompted a modern historian to write that Joseph Smith was the only candidate of vision on the subject in the 1844 elections.³

With Feeling and Eloquence

On one occasion he appeared before a Senate Committee and "with feeling and eloquence" presented an ingenious constitutional argument seeking redress for the Mis-

souri property confiscations.⁴ His name was to be placed in nomination for the presidency at an independent convention in Baltimore in July of 1844, but, as reported in the Philadelphia *Ledger*, his death ended his unusual theo-political career.⁵

How has the political and social philosophy of Joseph Smith withstood the erosion of time? Let us evaluate his statesmanship against the backdrop of modern problems.

Paramount of all concerns today is our determination to enable all nations to live together in the atomic world free of war and strife. In 1941 the famous Four Freedoms were enunciated, to which the free nations have dedicated 14 years of strenuous and costly effort—freedom from fear and from want, and freedom of speech and religion. Yet some 107 years earlier, Joseph Smith was inspired to name these identical freedoms as emphatic prerequisites to peace. He wrote:

"... No government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (Doctrine and Covenants, 134:2.)

Toward Better Understanding

As we look to the accomplishments of the United Nations, imperfect as they may be, toward better world understanding, is it not a startling fact that Joseph Smith advocated the underlying philosophy of the UN fully a century before? In a statement quoted in the major newspapers in June, 1844, he said:

"When the neighboring realm (Texas) petitioned to join the Union of the sons of liberty, my voice would be, Come ye, Come Texas, Come Mexico, Come Canada, Come all the world; let us be brethren; let us be one great family; and let there be universal peace."⁶

We marvel at the philosophy of Bernard Baruch, adviser to several

presidents, or quotations from Washington or Lincoln, that seem to fit modern problems. Here is a farm youth, unschooled in formal education who mastered languages, law, economics and whose advocations answer almost every major issue of our own era.

Important among our current domestic problems is the increase of crime and juvenile delinquency. Basic in solution is the emphasis upon the home and the Church in the

Dec. 23, 1955, marks the 150th birthday anniversary of the Prophet Joseph Smith.

training of youth. Joseph Smith taught that the family is an eternal unit and that home training is not merely keeping the child until maturity, but the inculcation of principles of behavior that will reach into eternity. If every family was imbued with this belief, think of the impact upon crime.

As a further weatherproofing against juvenile delinquency, the Prophet instituted a Church-centered recreational system that has become world-famous for proper utilization of leisure time.

However, being realistic, he knew crime would develop, as long as people are human, and that first should come good, swift, and fair law enforcement. Many years before it was thought of or actually established, he advocated a national police force on the nature of the FBI.⁷

In the field of prison reform, he urged the elimination of "cruel customs" and prophetically talked of an emphasis upon rehabilitation of the prisoner, now an accepted part of our penal system.

Urged National System of Banks

In the hectic days of the makeshift banking, usury and the unbridled economic forces of the 1840's, he urged a national system of banking and reasonable control of interest rates and the use of deposited funds.⁸ In the light of our

¹"Views on the Powers and Policy of the Government of the United States," Joseph Smith, Nauvoo, Feb. 7, 1844.

²*Illinois State Register*, June 14, 1844.

³*Uncommon Americans*, Seitz.

ABOUT THE AUTHOR

DIX W. PRICE has led an active life that is a well-balanced mixture of legal practice, Church and civic service. He received his education



in the schools of Phoenix, including Phoenix College. Later he attended Brigham Young University, and George Washington University at Washington, D. C. From the latter he received his LL. B. degree.

From 1935 to 1942 he was clerk to the United States Senate Committee on the Judiciary, except during 1939 to '41, when he served as assistant secretary to United States Senator Carl Hayden from Arizona. During World War II, he was a legal officer with the United States Coast Guard in the grade of a lieutenant.

Since 1945, Elder Price has practiced law in Phoenix, yet has found time to be a member of the Phoenix State High Council. Prior to that time he had served on the High Council of Washington State, Washington, D. C. For the past several years he has been a Sunday School teacher in the Gospel Doctrine classes in both the Washington Ward and the Phoenix Second Ward.

In the field of civic service he has been Chairman of the Arizona Conference on Children and Youth, Chairman of the Arizona State Bar Committee on Adoption and Child Welfare; Juvenile Referee, Superior Court; and member of the Arizona White House Committee on Education.

He married Ina Lloyd of Richfield, Utah; and they have three children.

⁴"Senate Judiciary Committee Report No. 247," 26th Congress, 1840.

⁵*Philadelphia Ledger*, July 11, 1844.

⁶*Views*, ^{supra}; and *The Pennsylvania*, June 26, 1844.

⁷*Views*, ^{supra}.

⁸*Views*, ^{supra}.

1955

present Federal Reserve system, regulation of interest rates, and the insurance of deposits, we are led to marvel at the fiscal vision of this Vermont youth who had no bank account until the last days of his life.

These and many more prophetic proposals mark this nineteenth century prophet as a modern statesman. He made specific recommendations on land monopoly, tariffs, wages, taxation, public lands and reclamation, states' rights, Indian problems, and other subjects that are of present-day concern.⁹

As to partisan politics, Joseph Smith deplored the "windy words and vaporous imaginings" of some politicians of his day, and he wrote to Henry Clay that he longed for the "perfect government" that God had promised in the last days.¹⁰

In keen respect of the right of every man to do his own political thinking, he said in a speech at Nauvoo:

"I am not come to tell you to vote this way, that way, or the other. In relation to national matters, I want it to go abroad unto the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one. I am a third party, and stand independent and alone. I desire to see all parties protected in their rights."¹¹

What an impressive utterance for freedom of thought from a leader who by a simple hint could have influenced the votes of some 50,000 followers!

A Choice Land

On believing in his form of government, the Prophet took the cogent position that America is "a choice land above all other lands" and that God actually raised up the founding fathers of our Constitution for that purpose.¹² Although he was deprived of its guarantees



THE PROPHET JOSEPH SMITH

After a century, his high statesmanship is undiminished.

on many occasions and saw the property of his followers taken without due process of law, he bowed to no man in his devotion to that great document.

As a lasting tribute to the meaning of this classic instrument of freedom, he wrote with the poetry of a Walt Whitman the following testimony that would have done credit to Jefferson or Lincoln:

"... Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like

a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

In fact, this quotation is from a letter written by the Prophet while being held in Liberty Jail in actual violation of his Constitutional rights.¹³

We should always be grateful for the vision and understanding of Joseph Smith in political and social affairs. His statesmanship is as durable as the Pyramids. His views are as basically true today as they were in the days of Webster, the stagecoach, and the minuet. Indeed, he may be called "Joseph Smith — Statesman, 1955!"

⁹"Views," supra; and Joseph Smith, in *American Prophet*, Evans, pages 256-7.

¹⁰Letter to Clay, from Joseph Smith, Nauvoo, May 13, 1844.

¹¹Aug. 6, 1843, *Comprehensive History of the Church*, Roberts, Volume 2, page 195.

¹²Doctrine and Covenants 101:80.

¹³*Comprehensive History*, supra, Volume 1, page 525.



The

“We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.”

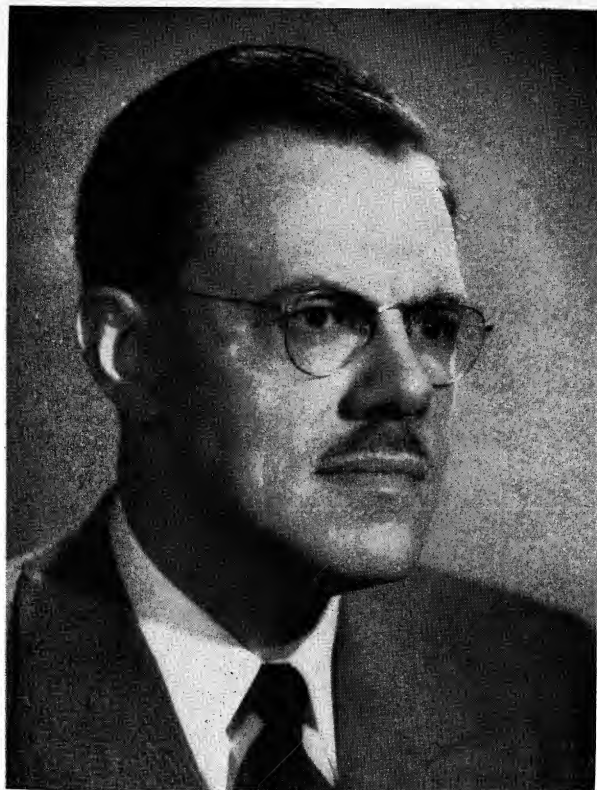
Of the thirteen brief statements that stand as our Articles of Faith, twelve begin with the phrase “We believe . . .” The other one, the eleventh, states “We Claim. . .” It is that one which is under discussion this month.

Someone has coined the phrase “Tolerance without compromise,” which briefly expresses an idea that deserves further comment. To be tolerant of others, it is not necessary to partake of their beliefs or of their manner of living. In fact, one may be tolerant of a man and still vigorously oppose everything he represents, yet grant him his right to represent it and to believe and think as he wishes.

Tolerance doesn't imply that a man must get on the band wagon, that he must think or act with the majority, or that he must compromise his sincere convictions. It simply means recognition of the fact that society is complex, that no two people hold the same views on all questions, that all of us have our own right to think and believe as we choose, insofar as we may do so without infringing upon these same rights where others are concerned.

In many places tolerance is dead. In such places he who opposes the prevailing mind and will, even in his thoughts, is in jeopardy of dire con-

Next month's treatise will be “The Thirteenth Article of Faith” by Elder Delbert L. Stapley.



ELDER RICHARD L. EVANS

Tolerance doesn't imply that a man must compromise his sincere convictions.

ABOUT THE AUTHOR

ELDER RICHARD L. EVANS is widely known for the simple, moving “sermonettes” which he has delivered on the weekly Mormon Tabernacle Choir network broadcast since 1930. Radio (which includes a heavy correspondence) shares his time with an intensely active life devoted to Church and civic service.

Born in Salt Lake City in 1906, Elder Evans is the ninth and youngest child of John Aldridge Evans and Florence Neslen Evans. Richard fulfilled a mission in Great Britain under the late apostles, James E. Talmage and John A. Widtsoe. Elder Evans' A.B. degree in English and M.A. degree in economics were obtained at the University of Utah.

Richard L. Evans became one of the First Council of the Seventy in

October, 1938. In 1947 he was named director of the Temple Square Mission in Salt Lake City. His call to the Council of the Twelve came in October, 1953.

Writings of Elder Evans have appeared in a syndicated newspaper column, in Church and national magazines, in an encyclopedia, and in the five books which preserve his weekly “spoken word.”

Elder Evans is married to the former Alice Ruth Thornley, and they have four sons.

The quiet modesty, the painstaking exactness, the brilliant rhetoric, the quick humor, and the genuine good sense of Richard L. Evans are felt by millions of people, both within and without the Church.

When we are right, it is also of great importance to have other people think we are right. Even a good cause has need of friends ... If we understand others, it may help them to understand us ...

Eleventh Article of Faith*

BY ELDER RICHARD L. EVANS
of the Council of the Twelve

sequences. It is natural that tolerance should have died in such places, because tolerance travels hand in hand with liberty; and neither one can long survive the other. But where tolerance still lives, even though a man oppose in principle prevailing opinion, notwithstanding such opinion may be held by the majority, tolerance would still respect his right to hold contrary views, even as liberty would demand it.

Long ago the Savior of mankind gave us the key to tolerance without compromise when He thanked His Father in heaven for certain of His followers who had remained in the world but were not of the world.

Sometimes our young people in particular make the mistake of supposing that tolerance means that they must do the things that other people do. They who suppose this have not learned the great truth, the vital and fundamental truth, that a man may be tolerant without compromising himself, or his traditions or background or beliefs or convictions or habits of life. Tolerance without compromise is one of the great needs of the hour.¹

We are justified in moving men by persuasion, by reason, by conversion, by "patience and long-suffering," but not by deception or coercion. To force a man in his thoughts and convictions is a violation of man's free agency—even though we feel sure our way is the right way. The forcing of the mind is a practice which even the Lord God does not impose upon His children, much as He would like them to believe and to observe those things which He has commanded them for their own soul's salvation.²

¹*This Day . . . and Always*, pages 68, 69. Published by permission of Harper and Brothers.

²*At This Same Hour*, page 26. Published by permission of Harper and Brothers.

*"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.*

*"He'll call, persuade, direct
aright
And bless with wisdom, love
and light;
In nameless ways be good and kind,
But never force the human mind."*

—William C. Gregg

There are always among us those who do not think as we think, those who do not live as we live, those who do not believe as we believe . . . but we can not order other people out of existence simply because we do not like them or do not agree with them. . . .

One of the lessons of life is that we have to learn to live with people whether we like them or not. This doesn't mean that we have to partake of their ways or accept their beliefs or condone their conduct. And it certainly doesn't mean that we should compromise our principles. It merely means recognition of the reality that we are all in this world together, that we all got here the same way, and that most of us are likely to linger here a little longer. . . .

We all wish other men were better than they are. We all wish we were all better than we are. And we all have need to work at being better. . . .³

It is of first importance, of course, to be right. But, even when we are right, it is also of great importance to have other people think we are

³*At This Same Hour*, pages 6, 7. Published by permission of Harper and Brothers.

right. Even a good cause has need of friends. . . .

Sometimes a man who is sure that he is entrenched in truth may feel that he doesn't need to know or need to care what others think. Of course, truth doesn't need the good opinion of anyone for its survival. Truth is impervious to the opinions of people. But a man can be the possessor of a great truth and still be very lonely, and very uncomfortable—and his truth may be lonely with him. And he owes it to the truth he believes in, he owes it to the preservation of what he knows to be right, to care what others think—because perhaps only by caring what others think can he get others to care what he thinks.

What other people think is important—even if it isn't right, because there is some reason for what they think. And if we know what they think, it may help us to understand them. And if we understand them, it may help them to understand us. . . .⁴

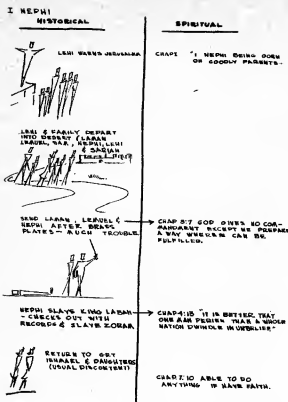
When Joseph Smith was asked how he governed his people, he replied ". . . teach them correct principles, and let them govern themselves."

The "Mormon" loves freedom as he loves life. He believes that there is no principle more basic to the Gospel of Jesus Christ than the God-given free agency of every man. He believes that a war in heaven was fought for freedom; that the right of choice is essential to the soul's salvation, and that anyone who seeks to enslave men in any sense is essentially in league with Satan himself.⁵

⁴*At This Same Hour*, pages 7, 8. Published by permission of Harper and Brothers.

⁵*"From 'What Is a Mormon?'" in Look*, Oct. 5, 1954.

⁶The twelfth of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for The Instructor.



Work sheets can appeal to the intellect of your teen-age students and help in missionary preparation.

Notebooks Help Them Remember

"I COULDN'T control them. They were always spouting off when I used conventional methods. I decided to give them something to do." So said Ron Molen about his initial experiences with the *Life in Ancient America* course in the 27th Ward Sunday School, Emigration Stake. Then he developed his workbook idea.

For each lesson he duplicated sketches on a ditto machine and distributed them to students. The students filled in the scriptures and explanations. Brother Molen intended that the students would have a complete workbook covering the Book of Mormon at the end of the course, but he was drafted into military service before the end of the year.

The work sheets were each divided into historical and spiritual sections to be filled in by the students. An arrow showed the historical and spiritual tie. Brother Molen found that the work sheets increased interest and attendance in the class.

Logandale's Library Grows

MEMBERS of Logandale Ward, Moapa Stake (Nevada) have proved that a ward can have whatever kind of library its members desire. They started from nothing, and now have what must be one of the best-stocked ward libraries in the Church.

In the early 1940's the newly constructed elementary school was used

Work Sheets Can Hold Their Interest

Conducted by Wallace G. Bennett

by the ward for meetings. The public, school, and church libraries were combined in this building, and Marguerite Rice Lyman was librarian for all three.

The ward's new chapel was dedicated in 1951. Sister Lyman donated a steel filing cabinet to hold the pictures she had saved and mounted for eight years. Shelves in the bishop's office and in a hallway were used to store other library supplies. But there were not enough shelves in the right place.

A storage room was converted into a library by Bishop Grant Bowler and Superintendent Kenneth R. Jensen. Sensing the need for funds for additional materials, the Sunday School officers and teachers under Superintendent Jensen sponsored a July 4th celebration in 1953. More than \$150 was raised and used to purchase a strip film projector and to apply on a 16 mm projector. The ward sponsored a rodeo in January, 1954, and the projector was purchased. The MIA later added an amplifier phonograph-combination.

The 1955 July 4th program raised another \$150 for the library and provided a good time for the entire community. It took long and hard work.

In the 10 by 12 foot room, there is a two-drawer filing cabinet, and a desk by one wall, and two other walls covered with shelves containing 230 accessioned volumes, including 60 bound volumes of magazines. The fourth wall is covered with cabinets, drawers, and large pigeon holes—all three feet deep. The cabinet at the upper left of the photo is used for seldom-circulated material. The lower cabinet houses duplicating equipment, projectors, films, phonograph, records, and tape recorder.

In the upper pigeon holes go flannelboards, groove boards, peg boards, and large mounted maps,

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, The Instructor, 50 North Main Street, Salt Lake City 1, Utah.

charts, and pictures. Below are stored large items of the same type and chalkboards, as well as a picture screen and microphone. Small items such as chalk, crayons, scissors, tape, pins, and tacks are kept in the horizontal row of small drawers. The vertical row of drawers is used for supplies of the various auxiliary organizations.

Sister Lyman has served as ward librarian in an advisory capacity for the past five years. She continues to prepare new pictures and maps. Thomas D. Leavitt and Sister Leavitt served as Sunday School librarians for two years, until ill health forced their release. Priscilla L. Rice is currently serving.



Special events raised funds to build these cabinets, drawers and pigeon holes.

Meet Your New General Board Members

By Harold Lundstrom



**Raymond
B.
Holbrook**

TIME, for Raymond B. Holbrook as it is with many another man, is measured either backward or forward to a season. It is either so many months back to when it was fishing season or so many weeks ahead until it is hunting season. For Elder Holbrook all other leisure time is filled in between these two fixed timeposts with a keen interest in competitive school sports.

But the word *leisure* is used loosely in connection with this busy corporation lawyer; there are, indeed, few *leisure* minutes. Before his rise to the important post of attorney and counsel for the Western Operations Division of the United States Smelting, Refining, and Mining Company, Elder Holbrook had engaged in general law practice and had also served a four-year term as Provo City Attorney.

The new general board member, prior to entering the legal profession, served one year as principal of the Shelley Seminary in Idaho for the school year 1927-28.

At the time of his appointment to the general board, Elder Holbrook was setting a record as he completed 11 years as teacher of the Douglas Ward Sunday School in Bonneville Stake. To be noted with his many other Church assignments are his mission to the Western States from 1923 to 1925, serving in the Provo Fifth Ward bishopric six years, and being a member of the Bonneville Stake Sunday School Board two years, which was followed by two years of service in the stake superintendency.

Elder Holbrook was born in Raymond, Alberta, Canada. Following his graduation from BYU High

School, he attended Brigham Young University, being granted his B.S. degree in 1927. He was awarded his Bachelor of Law degree from Stanford University in 1931.

Three years earlier, in 1928, Elder Holbrook married the former Miss Esther Ruth Hamilton of Sugar City, Idaho, in the Salt Lake Temple. They are the parents of two sons and one daughter: Lafayette H., Diane, and John, 15, the youngest.



**Joseph
Fielding
Smith, Jr.**

ANYONE knowing Joseph Fielding Smith, Jr., would hardly need to ask to which committee on the General Board he would likely be assigned. His years of missionary service, both foreign and stake, made him a "natural" for the Investigators Committee. Indeed, Elder Smith's years of missionary service do him proud.

His service began with a two-year mission to Great Britain, where he served 16 months as president of the Liverpool District. Since then he has been president of the Sugar House Stake Mission, president of the Yale District of the Bonneville Stake Mission, and president four years of the Bonneville Stake Mission, from which he has just been released.

But this list doesn't encompass Elder Smith's Church activities by any means. He has served in many capacities including being the senior president of both the 220th and 327th Quorums of Seventy, president and counselor in three elders quorums, and president of his deacons and teachers quorums. He has also been a member of a Mutual Improvement Association stake

board, a stake Melchizedek priesthood committee, and a teacher in many classes and quorums.

Not only have his off-duty hours been spent in Church service, but also his job itself has been in Church work. As a linotype operator who recently noted his 20th year with the Deseret News Paper and Press, he has set the type for thousands of newspaper stories, and also the type for many Deseret News Press books published during the last several years. This constant attention to Church literature, in one form and another, accounts, in some measure at least, for Elder Smith's wide knowledge of Church doctrine and procedure.

A son of President Joseph Fielding Smith of the Council of the Twelve and the late Ethel G. Reynolds, the new General Board member was born in Salt Lake City. He completed his formal schooling at the old Latter-day Saints College and the University of Utah prior to his leaving for England in July, 1933.

Just prior to his leaving, too, he was married to Miss Zella Farr. They have today mighty good reason to be proud of their family. They have, you see, nine children! This wonderful size explains why Elder Smith has little time for anything but work, Church service and his family.

COMING EVENTS

December 4, 1955
Sunday School
Sunday Evening Program

December 25, 1955
Sunday School
Christmas Worship Service

January 15, 1956
"100%" Sunday

That Warm Spirit of Helpfulness

By Ramona W. Cannon



Helping creates happiness.

THE pictures for December portray the spirit of helpfulness. The little girl in "I'm a Big Girl Now" has learned to help herself; the child in "Look at Him Eat!" is helping another creature.

Helping creates happiness, and the desire to be self-reliant and the wish to be useful to others are two of the most important goals in life to strive to attain. The pictures give us two lovely portrayals of the satisfaction that helping can bring.

"LOOK AT HIM EAT!"

IN "Look at Him Eat!" Harry Anderson portrays another child finding joy in a member of the animal kingdom.

This time we do not have a personal pet—we simply see a hungry bird in the snow and cold, and a warm-hearted child who loves it. The snowy background, the child and the bird cover three great phases of our Heavenly Father's creations. "The earth is His and the fullness thereof." We feel here, as in some of the other pictures of this series, the interdependence of all things made by our great Creator and the harmony that exists among them all in the true, full life.

Loving the bird, the child wishes to give it comfort and help. How delighted she is at the response of the little creature! It creates a spiritual cord that binds them to each other.

This thoughtfulness of the little girl makes her a warm, outgoing, joyous person with room in her heart for many creatures besides herself.

Her self-assumed responsibility gives her pleasure and, like the little girl in the other picture, a feeling of being somewhat grown-up.

Her snow-suit with its cheerful coloring, its contrasting blue cuffs, and the pale-yellow topknot and mittens blending with the wintry background is quite striking. The expressions on the faces of both little girls (in the two pictures) are delightful. The exuberant happiness on the face of the little bird feeder is contagious.

(Cut out and paste on back of mounted picture)

"I'M A BIG GIRL NOW"

IN "I'm a Big Girl Now" we see another pleased little girl in our "Series of Happy Children." This charming child, so intent on tying her ribbon belt, is sensing the full joy of helping and achievement.

She has learned to dress herself. Happy day! She has also learned that there are occasions when the blue jeans are to be discarded and a "big girl" is to look pretty and feminine, and she is also to act like a "little lady."

If asked, the tots in a Sunday School class—moved by the spirit of emulation—might think of a great many things they have done or could do all by themselves. One educator suggests that children learn to put their shoes and stockings on while standing—balancing on one foot at a time. This effort helps teach them not to dawdle while dressing, and they receive the benefits of a little physical activity that is unusual — practicing the art of balancing with its strengthening and its accuracy.

As soon as children have a well-coordinated use of their arms and hands, they should begin dressing themselves. They should be commended for their successes—checked and praised for increased speed of dressing.

Mothers who insist upon waiting on their children after they are able to do for themselves do their offspring a tragic disservice that may cripple them and stamp them as failures in maturity.

The little girl in the picture is full of a sense of virtue at her adulthood. She is now a big girl. She has a self-confidence with which to step out and meet the world. She deserves to be treated as a big girl.

Her pride in her accomplishment is justified. Vanity is a vice—shallow and repellent. But pride is a virtue which does many good things for the human race. It is an incentive to overcome fatigue and minor illness and to maintain standards. We all need a cudgel at times and pride is a good one to prevent us from slumping—to keep our surroundings, our dispositions and our persons on a rather high level.

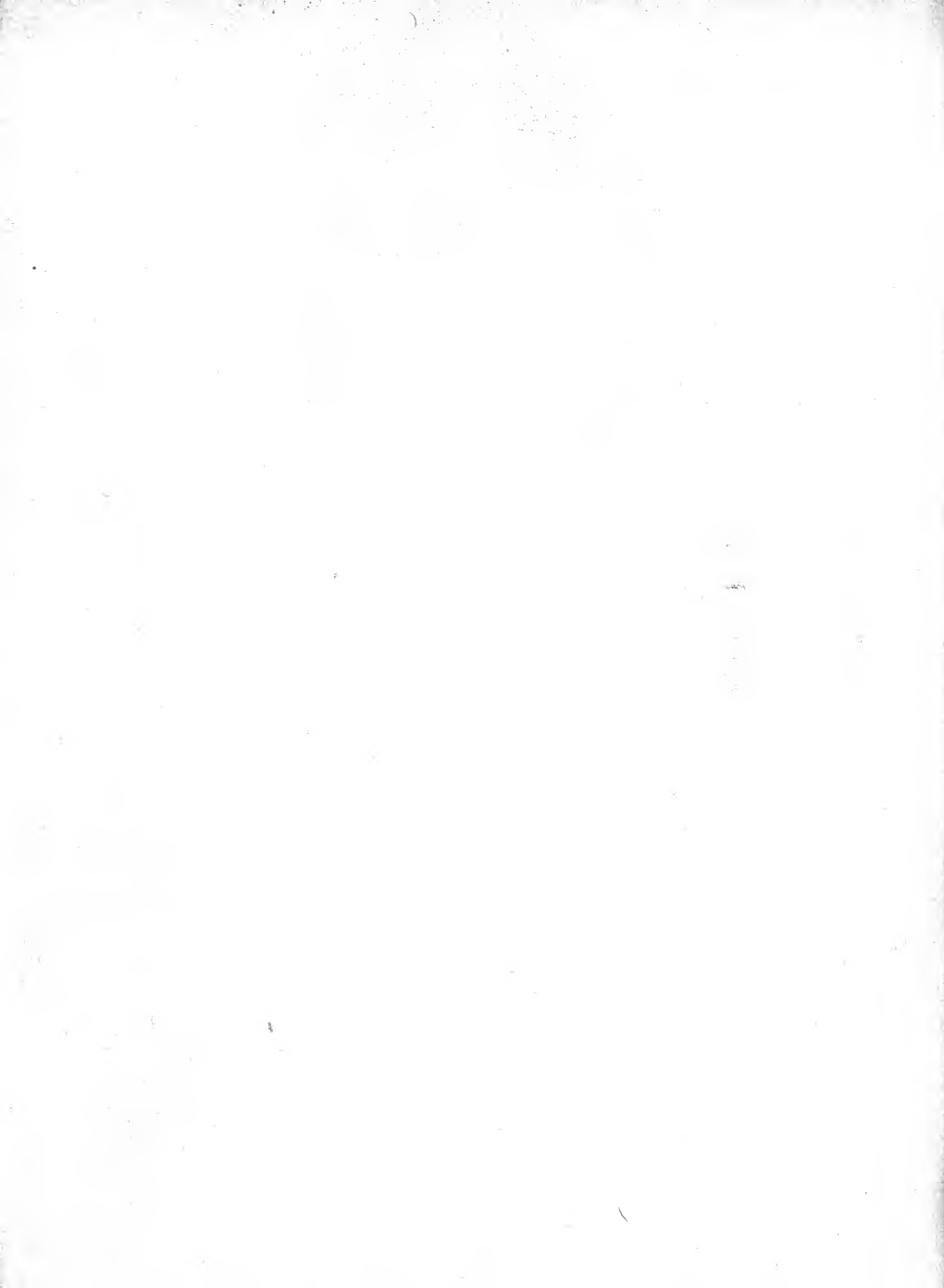
So let us encourage the proper kind of pride in the hearts of our children and stimulate them to the joy of wholesome achievement.

Achievement means so much to Latter-day Saints! It is the root of progress and eternal progress is the watchword of our theology.

So, the little girl who can now dress herself is becoming independent and mature and self-reliant and thus is taking an important step toward desired perfection.

The simplicity of this uncluttered picture by Ariane Beigneux, with the contrast between background and figure, is very interesting. The execution of the effects of light and shadow is especially skillful—particularly the light on the top of the head and the braids and the shadow on the face and on the ribbon braids.

(Cut out and paste on back of mounted picture)





COURTESY NEW YORK LIFE INSURANCE CO.

"I'm a Big Girl Now"



Harry Chesler

"Look at Him Eat!"

COURTESY NEW YORK LIFE INSURANCE CO.



Christmas Came First to Palestine

By Marie F. Felt

IT was Christmas, and a tired little girl cuddled in her mother's arms as she rocked back and forth in her favorite rocking chair. It had been a happy time but tomorrow would be even happier, for it was Christmas.

As they rocked, the mother sang this lovely Christmas song to her little daughter. (See "Christmas Cradle Song," p. 153 in *The Children Sing*.)

It was a night somewhat like this one, the mother said; a quiet, peaceful night. Mary and Joseph had come a long, long way and they were very, very tired. There had been no room for them at the inn but they did not mind. They were grateful for a place where they might rest, even though it was a stable.

On the hillside, just outside of the city, there were other people who were resting, too. They were the shepherds who were caring for their sheep. At all times—and especially at night—they had to protect their sheep from wild animals that might attack and hurt them.

On this particular night, the sheep and some of the shepherds were sleeping while others kept watch. There was not much light; only the stars and the moon. That is the way it usually is and the way our Heavenly Father planned it to be. People and animals can sleep better that way.

But this night was to be different. It was to be so wonderful and so beautiful that people forevermore would remember it and be grateful. The Bible tells us about it in this way. It says,

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore (very much) afraid."

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

"For unto you is born this day in the city of David (Bethlehem) a Saviour, which is Christ the Lord."

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

—Luke 2:8-14.

As they left, the shepherds talked with each other excitedly. Never before had such a wonderful thing happened to them. What the angel had told them was the news that people had been waiting for for hundreds and hundreds of years. Jesus, the son of our Heavenly Father, had been born that night. The angels



Mary and Joseph knew that the Baby Jesus was the son of God.

had said that they would find him wrapped in swaddling clothes and lying in a manger.

"Let us now go even unto Bethlehem," they said, "and see this thing which is come to pass, which the Lord hath made known unto us." (Luke 2:15)

Knowing that the Lord God would protect their sheep, "they came with haste and found Mary and Joseph, and the babe lying in a manger," just as the angels had said that they would. Then they told Mary and Joseph of the angel's message about the baby, who he was and where he should be found. They told them also of the great multitude of heavenly persons who joined him in singing praises to God, our Heavenly Father. For this Mary and Joseph were glad. They knew that this Baby Jesus was the son of God, our Heavenly Father and they were happy that others now knew it, too.

When they had finished talking, the shepherds left. They felt honored to have been guided to see this precious baby and grateful to know that he was the Savior, the Son of God. They felt, too, that such wonderful news should be shared with others. The Bible tells us that "when they had seen it, they made known abroad the saying which was told them (by the angels) concerning the child and they that heard it wondered at those things which were told them by the shepherds." (Luke 2:17-18)

For the people who did not live close enough for the shepherds to tell the glad news, our Heavenly Father planned another way so that they would know. He had told the people that when Jesus should be born, he would place a new star in the sky "such a one as ye never have beheld; and this also shall be a sign unto you." (Helaman 14:5)

Now there lived in a country far to the east of Palestine, some wise men. They studied the stars, and they had learned that a bright, beautiful new star would appear on the night that Jesus would be born. For many years they watched, waited and studied, anxiously waiting for the time when this should happen, and one night it did. There in the sky was the largest, most beautiful star that they had ever seen. Immediately they prepared to follow it and find the wonderful baby about which it told. Each one took with him the most precious gift that he could think of. Off they went with great haste to wherever the star should lead them.

"And when they were come into the house, they saw the young child with Mary his Mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh." (Matthew 2:11) It was the happiest day of their lives and one for which they would always be grateful.

Note: As the telling of the story is finished, conclude with the singing of the chorus of the song introduced in the beginning.

"Lullaby, baby, lullaby dear,
Sleep little baby, have nothing to fear.
Lullaby, baby, lullaby dear.
Jesus will care for his little ones here."

References:

Matthew 1:18-25.
Matthew 2:1-11.
Luke 1:26-38.
Luke 2:1-20.

This Story May Be Used With the Following Lessons:

COURSE 1—Dec. 18-55—How Heavenly Father Showed His Love.

COURSE 1a—Dec. 18-55—The Birthday of Jesus.

COURSE 3—Dec. 4-55—Mary and Joseph.

COURSE 3—Dec. 11-55—Jesus Was Born in Bethlehem.

COURSE 3—Dec. 18-55—The Baby Jesus.

COURSE 5—Dec. 4-55—The Shepherds and the Wise Men Shared.

COURSE 5—Dec. 11-55—Understanding Christmas.

COURSE 5—Dec. 18-55—People All Over the World Love Jesus.

It may be used in connection with the Christmas program if desired.

HOW TO PRESENT THE FLANNELBOARD STORY

Characters and Props Needed for This Presentation Are:

A mother with a little girl cuddled in her arms, sitting in a rocking chair.

Interior scene of the stable.

A manger with baby Jesus in it.

Mary and Joseph seated near the manger watching baby Jesus.

Donkeys, cows and hay. These will become part of the interior scene of the stable.

A hillside.

Shepherds (some sleeping, some guarding).

Sheep—a flock, also some singles.

An angel. He appears in the night sky to announce glad news to the shepherds.

A heavenly host singing praises to God.

Shepherds, kneeling to worship baby Jesus.

Large, bright, new star.

Wise Men in standing position.

Wise Men on camels.

Wise Men on knees worshipping baby Jesus.

Order of Episodes:

Scene I—A hillside on the outskirts of Bethlehem.

Scenery: A dark blue sky depicting night, with a few small stars and a part moon shown on it.

A gray-green hillside with sheep huddled together.

Some shepherds are shown sleeping on the ground.

Some shepherds standing guard.

Action: An angel appears in the sky, telling of the Savior's birth. He is joined by others who sing praises to God. As the heavenly host is removed from the flannelboard, place the shepherds together in a group as they talk excitedly of what they have just seen and heard.

Scene II—At the stable.

Scenery: Interior view of the stable, showing the manger with the baby Jesus in it.

Cattle and donkeys are seen there, some standing and some lying down.

Mary and Joseph, in sitting position by the manger are seen looking at the baby Jesus.

Action: The Shepherds enter to see the baby Jesus lying in the manger just as the angel had said.

They tell Mary and Joseph of the angel's message and of the multitude who sang praises to God, our Heavenly Father.

The Shepherds leave and return to the hillside.

Scene III—Outdoor Desert Scene.

Scenery: Blue flannel for the sky and gray flannel for the sandy desert. Large, bright star in the sky.

Action: Three Wise Men on camels are seen, crossing the desert to where the baby Jesus would be.

Scene IV—The interior of the house in which Mary, Joseph and baby Jesus live.

Scenery: Show plain, light-colored walls with a small

opening to represent a window. In the center of the room, place a little painted stool, used often as a table. Around the walls, show shelves with bed quilts rolled up on them. In the center of the room, hang a little lamp shaped somewhat like a pitcher. Have a door leading to the outside.

Action: Have Mary seated on a stool holding the baby Jesus. Joseph is standing by the door.

The three Wise Men enter carrying gifts for the baby. They kneel to worship him.

SUGGESTIONS ON HOW TO PRESENT THIS STORY USING PICTURES

Pictures Available for Use With This Story Are:

No. 636, "No Room in The Inn"; No. 618, "Wise Men on Camels"; No. 497, "Arrival of the Shepherds"; No. 412, "The Three Wise Men"; No. 301, "The Baby Jesus."—Standard Publishing Co.

Small prints of these pictures are available at the Desert Book Store, Salt Lake City, Utah.

After the song, "Christmas Cradle Hymn" has been sung, hold up in front of you picture No. 636—"No Room in the Inn." As we look at this picture, we see Joseph asking the innkeeper for a room and a bed. Both he and Mary are very tired. Note also how tired the little donkey is. It, too, has traveled a long way. Note also the two little children. Even as tired as the donkey is, the smaller child wants to attract its attention. We all love to pet animals, don't we?

Can we tell from the picture what the innkeeper is saying? He has no room at the inn, but he does have a stable where they may go to rest. They will be welcome there.

Present picture No. 301—"The Baby Jesus." Note the manger filled with hay. Note also the swaddling clothes that the baby Jesus is wearing. Swaddling clothes are a long piece of cloth which is wound around and around the baby. In some homes in Palestine the people and the animals live in the same house. This picture leads us to believe that the stable to which Mary and Joseph went might have been that kind of place.

Picture No. 497 shows the arrival of the Shepherds. Children in Palestine begin very early to follow the occupations of their fathers. Perhaps this is the reason why we have shepherds of all ages here. One little fellow has even remembered to bring a baby lamb as a gift to Jesus.

Picture No. 618 shows the three Wise Men on camels crossing the desert to where the baby Jesus was. Note their clothing, which is more costly than that which the Shepherds wore; also the blankets and jugs on the camels. Note also the great light, presumably from the large new star.

In Picture No. 412, we see the Wise Men at the home of Mary and Joseph. Note how open the home is with the door and window not closed in. The weather is so warm that they do not need to be closed in as people in colder climates do. Note also their worshipful attitude and their costly gifts. The man in the background has a small chest of gold. In the foreground is seen the gift of frankincense which is being burned as incense. It is presumed that the center Wise Man has the gift of myrrh, a fragrant perfume, with him.

CHRISTMAS WISHING

OH, let us go this night in Bible lore

To Bethlehem, and climb the grassy hills,

And stand where shepherds stood, where once before

The wondrous star appeared, and feel the thrills

Of hearing angels sing of peace on earth,

And glory be to God, for Christ is born;

Then joyously descend, acclaim His birth,

And bow before the manger, on that morn.

If only now, when centuries have gone,
Nations would want to worship Christ the King,
And turn from hate and greed, and make a dawn
Of brotherhood, which love of Christ can bring.
Oh, would that Christmas bells might chime this day

The news that peace on earth has come to stay!

—Dora Toone Brough.



Drawings by Dorothy Handley.

Flannelboard characters for "Christmas Came First to Palestine."

What Is Procedure for Change-over to Fast Meeting?

Beginning of Fast Meeting, Sacrament on Fast Day, Genealogy, Teacher Training

Beginning of Fast Meeting

Q. What is the proper procedure on fast day in the change-over from Sunday School to fast meeting in regard to songs and prayers?

Should there be two prayers following each other for close of Sunday School and opening of fast meeting?

—Eastern States Mission.

A. On page 74 of the June, 1954, edition of the *Sunday School Handbook* you will find as a portion of the letter addressed to presidents of stakes and bishops of wards under date of March 28, 1952, that the First Presidency states, "We suggest accordingly that fast meetings be held following (but not preceding or during) Sunday School or that they be held later in the afternoon.

... If these meetings are held immediately following Sunday School, there should be a complete and formal closing of the Sunday School and a complete and formal opening of the fast meeting."

• • •

Sacrament on Fast Day

Q. When sacrament service is included in the opening worship service in Junior Sunday School on fast Sunday, do the students remain in Junior Sunday School at the close of the regular service? If so, is there a testimony meeting held at that

time under the direction of the bishopric? If not, why do the Junior Sunday School children have sacrament during Sunday School and then again during the fast service?

—Redondo (California) Stake.

A. A sacrament service on fast days in the Junior Sunday School may or may not be held. In those very compact stakes where many of the Junior Sunday School children walk home after Sunday School, it gives them the sacrament. It is recommended that whenever possible, Junior Sunday School children attend the fast meeting with their parents. They can witness the blessings, confirmations and the sacrament service.

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Genealogy Class

Q. We have some members of the Genealogy class that have been in attendance in this class for three years. They do not want to stay in this class any longer after this term is over. We would like to know if there is any award of any kind that could be given to them to show they have completed their course.

—Portneuf (Idaho) Stake

A. After Sunday School members have finished the two one-year courses provided for them in genealogical training in the Sunday School curriculum, they are expect-

ed to go into Course No. 25 (24) Parent and Youth, or Course No. 27 (26) Gospel Doctrine. Completion of the two one-year courses in Sunday School is just the same as completing any of the other courses in Sunday School. In the Gospel Doctrine class only is there a new manual each year. We do not have any kind of award or certificate showing that these courses have been studied.

• • •

When To Begin Teacher Training

Q. Our Sunday School Handbook suggests that pre-service teacher training classes begin the year's course on the last Sunday of September. Our ward did not get a class started then. Should we wait until next September, or could we begin now?

A. You may start the 26-lesson, pre-service teacher training course any time. Experience has shown that September is probably the most desirable time to launch the course, but successful teacher training classes have begun at other times on the calendar. The important thing is to get a class started in your ward, and provide the basic training in teaching that this course offers to tomorrow's teachers.

See the superintendent's article, "Teacher Training Can Start Now," on page 374 of this issue.

PRESERVE a right mental attitude—the attitude of courage, frankness and good cheer. To think rightly is to create.

—Elbert Hubbard.

CARRY on; progress is the onward stride of God. —Victor Hugo.

LIVE in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty.

—Robert Browning.

LET your needs rule you, and if you pamper them—you will see them multiply like insects in the sun. The more you give in to them, the more they demand from you. He is senseless who seeks for happiness in material prosperity alone.

—Adapted from Charles Wagner.

Wisdom and Guidance

By Minnie E. Anderson

Meaning behind the Church

Where Is Wisdom? by Stephen L. Richards; published by Deseret Book Company; \$3.50.

FOR years President Stephen L. Richards has touched the hearts and minds of his audiences with eloquent language and wise and prudent counsel.

Selected sermons and addresses given by President Richards have now been compiled and published.

One marvels at the vast amount of wisdom President Richards is able to concentrate in one sentence.

For a sample of the book, consider the fourth chapter, "Unique Contributions of Joseph Smith." President Richards lists the contributions as follows:

1. New concept of Godhead,
 2. New concept of the nature of the Priesthood,
 3. New revelation,
 4. New concept of man,
 5. New concept of whole human family,
 6. Temple work,
 7. The total scriptural productions of Joseph Smith are almost equal to those of all others put together.
1. The vision of Joseph Smith "brought clarity, definiteness, and certainty, not as the product of reasoning, argument, and sophistication, but with the sureness of experience. When Joseph came out of the grove, he . . . knew the facts. God is in form like a man." Jesus Christ was a Son of God, "a like but distinct personage . . . the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded."
2. The Church of Jesus Christ of Latter-day Saints claims that because of the wickedness of men the Priesthood was taken from the earth, which resulted in the dark ages. Because of this it was necessary to restore again to the earth this Priesthood, which Priesthood was to be given to every boy and man over 12 years of age worthy to hold it. This governing body of the Church was to act for God upon the

earth. No other religious body on earth allows such a practice.

3. Through Joseph Smith, the modern Prophet, came the startling announcement that revelation is not closed to man in this day and age. The heavens are not closed. God is just as willing to reveal his will to His children in modern times as in ancient times.

4. This new concept of man revealed that there had been a spiritual creation before our mortal creation, that death is merely the gate or door to a higher life, is "without counterpart in Christian literature."

5. Joseph Smith designated "the whole human family as the children of God." All men shall be resurrected by the atoning sacrifice of Christ, that is a gift of God, but exaltation must come through individual efforts and preparation.

6. From the institution of the temple comes the sealing and binding of husband and wife, parents and children, in the eternal covenant of marriage.

7. The revelations from God came through Joseph Smith, who "produced more scripture . . . than any other man of whom we have record."

President Richards ends the chapter with this stirring testimony:

"If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet . . . true to the brotherhood of man in the service that he renders. If any man has not received this witness, . . . I offer to him, out of the experience of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith, he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion. I so testify in the name of Jesus Christ, Amen."

This is a useful resource for Course No. 6, HISTORY OF THE CHURCH FOR CHILDREN, and Course No. 28, AN INTRODUCTION TO THE GOSPEL.

The Truth That Moves to Action

It's Your Life to Enjoy, by Wendell J. Ashton; published by Bookcraft; \$2.50.

HAVE you ever had the privilege of talking with Wendell J. Ashton? If you haven't, you've missed a rare treat. To talk with Brother Ashton is to receive new courage, a new evaluation of the world around you. You leave him reluctantly, having been lifted up by a brightness, because you have gained some new lesson to put into daily application for a richer, more joyous living.

Brother Ashton writes just as he speaks—casually and openly. His writing, like his conversation, is full of down-to-earth incidents, stories about great people, and the wonders of nature and the recognition of the worth and beauty of simple things.

Besides being the author of three other books, Brother Ashton writes an article for the back page of *The Instructor* each month. So excellent and heart-warming have been these articles, that they are apt to be read before even the cover is opened. These articles have now been published in book form under the title, *It's Your Life to Enjoy*.

"Yes," states Brother Ashton, "life can be enjoyable. It's a matter of looking up, not down. It's the thrill of putting one's best efforts into the task one does."

Such choice thoughts as these will be discovered by the reader of this new book:

"Adjust to new circumstances without yielding principles."

"The challenge of discovery often leads to sound evaluation."

"Sorrow can wear a smile."

"The comfort of mediocrity too often becomes the flabbiness of failure."

"Excellence is the reward of labored preparation."

"Hit past the ball . . . follow through. The after-swing makes a life as well as a ball go truer and further along its way."

"Tell the truth so that it moves men to action."

"Patience is man's armor so long as he withholds action until the right time to strike; but that armor rusts when interest wanes through waiting."

Sunday School teachers will want to keep this charming, inspirational book close by, to pick up in a quiet moment that they may enjoy this treasure house of thoughts. A colorful truism or story that will give emphasis to a needed Gospel lesson or principle may be found within its covers.

About Our 1956 Courses of Study

Fast Day Class Time, Teacher Training, Change in Course No. 16, 1956 Manuals.

Class Time on Fast Day

A RECENT survey indicates that the Sunday School classes are suffering on Fast Sunday.

The curriculum for 1956 includes 14 courses, including No. 22, Teacher Training. Each course has a manual in which the best efforts of the author has been spent. The development of the central theme in each lesson has been built around a 45-minute class period.

We may expect the class time to be reduced in some instances by probably five minutes devoted to the enlistment contact assignments by the class presidency, secretary or teacher. In some instances this period might be cut another few minutes because of congested conditions in moving through the halls or waiting for classrooms to be vacated. In view of these possible encroachments upon the lesson teaching time, it is even more imperative that a planned 45 minutes be allowed for classroom study.

The study made in a scattered group of stakes indicates that on Fast Sunday less than 50 per cent of the schools are allotting a full 45 minutes for the class period. Even more serious is the fact that as many as one-third would only allocate 35 minutes or less for the study period.

The problem on Fast Sunday invariably arises out of the joint use of one chapel and classroom facility by two wards. Unless a recreation hall or large Relief Society room is available, there are definite adjustments that must be made in the regular Sunday School operation when it is the desire of the bishop to follow the Sunday School with Fast Meeting. Some wards have considerably reduced the pressure for shortening the over-all period of Sunday School and Fast Meeting by holding Fast Meetings at a later hour in the afternoon or evening on Sunday.

There is a very good reason why the Sunday School must preserve its class period time. It was emphasized by our leaders at the last General Conference of the Church when they pointed out that we are a great missionary Church. We have over the years sent missionaries to practically all parts of the earth, and we must send many more. These missionaries must be well-trained, for they have status of a minister of the Gospel. As such they must be prepared to assume this responsibility with as little lost time as possible.

The Sunday School offers to these young prospective missionaries 19 courses. Of these 19 courses, 8 may be said to cover general concepts of Christianity and the Christian virtues; 2 courses are detailed studies of the Old Testament; 3 courses cover a searching study of the New Testament, 2 courses are in Church History, and 4 courses study modern revelation and modern scripture.

If a missionary has had the experience of all these courses, he has had an opportunity to learn of the philosophy of "Mormonism" and the great message it holds for the world. It is incumbent upon the Sunday School to offer these courses to every member of the Church for a full class period.

—Superintendent Lynn S. Richards.

Teacher Training Can Begin Now

THE pre-service teacher training class does not have to begin the last Sunday in September. That Sunday was chosen for convenience of many wards which desired to take advantage of the help of Latter-day Saint public school teachers, most of whom are at their school posts by that date.

The course can be completed in 26 weeks, which is well within the public school term.

The course may begin any week of any month that best serves the convenience of the ward or branch. The course should be conducted in *each ward or branch* in the Church if an annual stake teacher training class (or classes) is not conveniently available to the trainees called from the ward or branch.

Size of the ward or branch should not be a limiting factor. The tiny Avenal Branch (77 members) in Fresno Stake decided every adult member of the Church in that branch could be of greater service to the Church and to their families if they took the teacher training course. Their monthly reports show in that branch of 77 members, 14 Sunday School officers and teachers and a teacher training class of eight members.

"The man who thinks he can't, well he can't, that's all." The Sunday School faculty of Avenal *thought* they *could*, and they graduated an enthusiastic eight at the end of the course last spring. They have had similar classes for the past two years, also. If Avenal can, *you* can, too! Prepare now for your teacher training class.


—Superintendent George R. Hill.

• • •

Change of Course for 1956

CIRCUMSTANCES have forced a change to be made in the course of study offered as Course No. 16 for 1956. Instead of it being "A Marvelous Work and a Wonder," the course will be "Good Tidings to All People." Elsewhere on page 375, is found the list of manuals, authors and prices of manuals and supplements. Cut out this correction to your chart, "Subject Titles and Dates of Sunday School Lessons by Departments," for the first quarter of 1956 and paste it on the chart which

was shown in the October, 1955, *Instructor*, page 319.

<div>  </div>
Course No. 16: Good Tidings to All People.
18, 19, 20, 21
Peace on Earth
Growth, a Personal Accomplishment
Freedom Brings Possibilities of Temptation
Teachable in Things of the Spirit
Being Poor in Spirit
Achievement in Spiritual Growth
Responsibility Comes With Spiritual Growth
Integration, the Whole Person
Review
Doing More Than Is Expected
The Spirit of True Worship
Centering Life in Spiritual Values
Service to Fellow Men

Clip out and paste on the "Advancement Schedule, January 1, 1956" that is found on the inside back cover of the October, 1955, *Instructor*. Substitute "Good Tidings to All People" for "A Marvelous Work and a Wonder" as the course of study for No. 16.

Course No. 16: *Good Tidings to All People*

Manuals and Authors for Our 1956 Courses of Study

Course No. 1 (Nursery—ages 2 and 3).
Sunday Morning in the Nursery, by Marie F. Felt and Addie L. Swapp; \$1.25.

THIS is a lesson guide for teachers of the Nursery class. It includes a general discussion of the purpose of the class for the children and for the parents, with helpful material on the differences in children. This text is a guide for the teacher into sources of lesson enrichment.

The Authors:

A member of the Deseret Sunday School Union General Board, Marie F. Felt is the founder of the Kwanis-Felt Center for boys and girls in Salt Lake City, a club which is organized to provide wholesome recreation opportunities for children living in or near downtown Salt Lake City. Her articles appear regularly in *THE INSTRUCTOR*.

Addie L. Swapp has her M.A. degree from Teacher's College at Columbia University. She is a member of the General Board and has contributed several articles to *THE INSTRUCTOR*. Her background includes extensive work in community organization and care centers for children and classes for adults. She has traveled widely through Europe and the Near East.

Course No. 2 (Kindergarten—ages 4 and 5).

Growing Spiritually, Part I, by Hazel F. Young, Claribel W. Aldous, Margaret Hopkinson and Erma Adams Kunzler; \$1.60.

THIS is Part I of a two-year course of study to be used as a guide by the teachers to meet the spiritual needs and interests of the four- and five-year-old boys and girls.

The Authors:

Hazel F. Young has an A.B. degree from Brigham Young University and has completed some graduate study at the Uni-

versity of Washington and at BYU. She has been a teacher, a principal of an elementary school, and a supervisor of elementary education in the Provo School District. She is a member of the Sunday School General Board.

Claribel W. Aldous studied at the Latter-day Saint High School and the University of Utah. A member of the General Board since 1943, she has taught Sunday School classes most of her life, and is now first vice president of the Salt Lake City Parent-Teacher Association Council. She has written several articles on education.

Margaret Hopkinson, also a General Board member, obtained her degree at the U of U in education, and has since taught elementary grades in public school in addition to Sunday School classes and stake board work. She was co-author of the supplement to *JOYFUL LIVING*, a Junior Sunday School manual.

Erma Adams Kunzler was educated at Weber College and at BYU, where she received her degree in elementary education in 1950. Since then she has taught in the Salt Lake City School District. She has been active in many organizations of the Church, and has taught Sunday School for many years.

* * *

Course No. 4 (Primary—ages 6 and 7).
Living Our Religion, Part I, by Margaret Ipson Kitto, Phyllis D. Shaw, and Lucy A. Phillips; 75 cents.

PART one of a two-year course of study designed to meet the religious needs of boys and girls of the ages of 6 and 7.

The Authors:

Margaret I. Kitto has her B.S. degree from the University of Utah. She was named on the honor roll of teachers by *McCALL'S MAGAZINE*, and was chosen as one of 12 outstanding teachers in America in 1953. She served as a member of the Sunday School General Board.

Phyllis D. Shaw studied at the Brigham Young University and at the U of U, where she received the A.B. degree in elementary education in 1938. In addition to teaching in elementary schools at Ogden, she has been a Sunday School teacher and coordinator. She has also served as a member of the Sunday School General Board.

Lucy A. Phillips has done graduate work at five colleges since obtaining B.A. and M.A. degrees at BYU in education. Her teaching experience includes elementary and higher education, besides teacher training and other classes of the Sunday School and the Mutual Improvement Association.

* * *

Course No. 6 (ages 8 and 9).

History of the Church for Children, by A. Hamer Reiser; Manual, 35 cents; Supplement, 25 cents.

THIS is an official guide for a one-year course, designed to intro-

duce in simple form the history of the Restored Church to children.

The Author:

A. Hamer Reiser is a member of the General Board of the Sunday School and is currently serving as president of the British Mission. He was formerly in the General Superintendency.

Course No. 8 (ages 10 and 11).

Old Testament Stories, by Marion G. Merkley; Manual, 75 cents; Supplement, 25 cents.

IT is the purpose of this course to set forth the stories of men and women who failed or triumphed to the extent that they disregarded or obeyed the counsels of God.

The Author:

Marion G. Merkley is assistant superintendent of Salt Lake City public schools and has completed a special education assignment in Trans-Jordan as chief of the education division of the Point Four Program. Elder Merkley has attended Calgary Normal School, University of Alberta, and the University of Utah. He received his B.S. and his M.S. degrees from the latter. From Stanford University he received his Ph.D. He is a member of the Sunday School General Board.

Course No. 10 (ages 12 and 13).

The Life of Christ, by Kenneth S. Bennion; Manual, 75 cents; Supplement, 35 cents.

OBJECT of this book is to try to make Christ and His mission live in each student's experience.

The Author:

Kenneth S. Bennion received his college education from the Utah Agricultural College and the University of Utah, his B.S. degree from the latter. He has been director of L.D.S. Business College, which is a branch of Brigham Young University, since 1948.

Elder Bennion came to the Sunday School General Board in January, 1941.

Course No. 12 (ages 14 and 15).

The Church of Jesus Christ in Ancient Times, by Lowell L. Bennion; Manual, 50 cents; Supplement, 25 cents.

IT is hoped that the study of this book during the year will give the class member a testimony that our Church is literally "The Church of Jesus Christ."

The Author:

Lowell L. Bennion, a University of Utah graduate in 1928, received a doctorate in Social Philosophy from the University of Strasbourg in 1933. He was director of the Salt Lake Institute of Religion from 1934 to 1937; director of the Institute of Religion, Tucson, Arizona, from 1937 to 1939. He returned to Salt Lake

and resumed the position of Director of the Salt Lake Institute of Religion, which position he holds at the present time. He is the author of several manuals for the M.I.A., Primary, L. D. S. Board of Education and Sunday School.

Course No. 14 (ages 16 and 17).

Our Standard Works, by M. Lynn Bennion and J. A. Washburn; Manual, 40 cents; Supplement, 35 cents.

THE lessons in this book present an elementary arrangement of the origin, purpose and use of the standard works of the Church. In succession, the lessons are devoted to the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

The Authors:

Dr. Lynn Bennion is superintendent of the Salt Lake City schools and chairman of the National Association of Superintendents of Schools in cities of 100,000 to 200,000 population. He is the author of *MORMONISM AND EDUCATION* and articles in professional magazines.

The late J. A. Washburn was a county superintendent of schools and a teacher in the state school system for 20 years. He taught and served as a principal in the seminary system for 22 years more. At the Brigham Young University he was granted B.S. and M.S. degrees.

Course No. 16 (ages 18 to 21).

Good Tidings to All People, by Carl F. Eyring; Manual, 40 cents; Supplement, 25 cents.

THE manual sets forth Jesus' teachings and His way of life, with the purpose of assisting those entering adulthood to have a clear understanding of the Gospel, a deep intellectual conviction of its saving power, an uplifting spiritual experience, and a love for the Master.

The Author:

The late Carl Eyring was a member of the Sunday School General Board from 1934 until his death in 1951. With a Ph.D. degree from the California Institute of Technology, he was for many years Dean of the College of Arts and Sciences at Brigham Young University, where he taught religion as well as physics and mathematics. He was also familiar with the development of young adults as a mission president.

Course No. 20 (Genealogical Training—Adults).

Proving Your Pedigree, by Archibald F. Bennett; Manual, 60 cents; Supplement, 25 cents.

THE objective of this manual is to emphasize the supreme importance of one's life to himself and others as an indispensable link in a long chain of lineage.

The Author:

Archibald F. Bennett received a first

class teacher's certificate from the Calgary Normal School and then went on to win B.A. and M.A. degrees from the University of Utah in history and political science. He is general secretary of the Genealogical Society of the Church and a member of the Sunday School General Board.

Course No. 25 (Family Relations—Adults).

Parent and Youth (First Year), by Asahel D. Woodruff; Manual, 60 cents; Supplement, 25 cents.

THE manual is designed for the teaching of the Gospel at home, and these lessons are prepared and offered to parents within the Sunday School program. With that aim in mind, the goal of each lesson has been to present an important aspect of the Gospel in a manner calculated to help parents present it to their adolescent children.

The Author:

Dr. Asahel D. Woodruff was in Washington, D. C., from 1952 to 1954, as the Associate Director of the military Human Resources Research Development project. He received his Ph.D. at the University of Chicago in 1941. Formerly on the faculty of Cornell University, he has written professional articles and a text on the psychology of teaching. He is the dean of the College of Education at Brigham Young University and is a member of the Deseret Sunday School General Board.

Course No. 26 (Gospel Doctrine—Adults).

The New Testament: The Acts and the Epistles, by Russel B. Swensen; (Cloth) \$1.25, (paper) 75 cents, Supplement 25 cents.

TO supplement the reading of the scriptures this new manual provides materials not easily obtained where adequate library facilities are lacking. It is recommended that the New Testament, from the Acts of the Apostles to Revelation, be studied by both the teacher and the students with the aid of the manual.

The Author:

Now a professor of history at Brigham Young University, Dr. Swensen obtained his B.A. degree there in 1926. His M.A. degree was earned at the University of Chicago in 1931, and his Ph.D. degree was obtained at the same institution in 1934.

Course No. 28 (Investigators).

An Introduction to the Gospel, by Lowell L. Bennion; (Cloth) \$1.50, (Paper) \$1.00, Supplement 35 cents.

THIS new manual is written in such a way that anyone eligible to attend the Investigators class will find questions about the Gospel clearly and tolerantly explained.

For a note on the author, look under Course No. 12.

Be among the First!

By General Secretary

Richard E. Folland

"Continue in My Word..."

Teachers: Here are your assignments for class memorization, correlated with the February lessons.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

... The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

—1 Nephi 3:7.

OLD TESTAMENT STORIES

Course No. 8

... The Lord had said unto Abraham, ... And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;

... And in these shall all families of the earth be blessed.

—Genesis 12:2-3.

THE LIFE OF CHRIST

Course No. 10

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

—Matthew 2:11.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES

Course No. 12

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

—John 15:16

OUR STANDARD WORKS

Course No. 14

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

—II Timothy 3:16.

GOOD TIDINGS TO ALL PEOPLE

Course No. 16

"Joseph, this is my beloved; Hear him!" Oh, how sweet the word! Joseph's humble prayer was answered, And he listened to the Lord. Oh, what rapture filled his bosom, For he saw the living God; ...

—George Manwaring.

PROVING YOUR PEDIGREE

Course No. 20

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

—Doctrine and Covenants 110:14, 15.

PARENT AND YOUTH

Course No. 25

"Remember the child. Remember youth. Remember that whatever station in life you may fill, these mortals—these immortals—are your care. Devote, expend, consecrate yourself to the holy work of their improvement.

—Horace Mann.

THE NEW TESTAMENT—THE ACTS AND THE EPISTLES

Course No. 26

... What God hath cleansed, that call not thou common.

—Acts 11:9.

AN INTRODUCTION TO THE GOSPEL

Course No. 28

... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

—John 8:31, 32.

*See Course No. 28.

YOUR last quarterly report and your annual report are just about due—will you be among the very first to send your reports to your stake secretary?

We have been very much surprised to note that many of our secretaries have not yet completed their class rolls as requested two years ago. Every member of your ward should be enrolled on one or another class roll so that the total of your class rolls and officers' roll plus your cradle roll should equal or exceed your ward membership. If this has not been done, please do so before the end of the year so that your annual report will be correct.

These completed rolls should go with the group as the group advances from one course to the next. If the roll has been kept up to date, the names need only be copied on the next clean page, and the secretary has the complete roll for the next year.

Remember, there is no longer an "excused roll." All adult members' names which were on the former excused roll should now be on the Gospel Doctrine class roll and excused when not present.

Non-members of the Church in the Investigators class will, of course, increase your enrollment and make the total exceed your total ward membership.

Ward annual report forms have been mailed to stake superintendents to be sent to ward secretaries. You should have these completed and sent in with your last monthly report. Do all that you can now to bring your records up to date so that you can send your last monthly and annual reports on time. Your efforts will be greatly appreciated.

Again, we urge you to send in your last monthly and annual reports so that your stake secretary may complete the annual stake report and mail it to the Sunday School office on or before January 20, 1956.

We express our thanks to you for your splendid efforts.

teaching's triple A's*

Elder Adam S. Bennion



After applying these three A's, quietly ask God for His guidance and the strength of His Holy Spirit to sustain you.

MAY I ask your attention for a few minutes tonight to what I have always regarded as the heart of the Sunday School—an inspiring teacher? Now there are those who are relatively inspiring teachers with seemingly little effort. There are some others who have to struggle to become inspirational.

All my life I have heard men and women pay tribute to Karl G. Maeser, certainly one of the greatest teachers the Church has produced. At the close of 50 years of teaching, his students gathered at the Brigham Young Academy and tried to say "thank you" to him. He was then 70 years old. He had taught many of those fine young people and had inspired them. He must have done, because every place I go, somebody comes forward to tell me of the change in life that came, once he met that great teacher.

Well, a group gathered one night and Annie Pyke, later Annie Pyke Greenwood, read the poem she had written for the teacher she loved. As the students in each of five groups of ten came forward they brought in ten of the loveliest roses they could get and let those roses say what they had in their hearts. They withdrew from the room, all 50 of them. Then under a prearranged plan, they came back and circled him, the women and the girls of some of his classes, arrayed in white, on the inner part of the circle, and the men in dark suits in the outer circle.

Students Said, "Thank You"

As the music of the march stopped, they all laid the bouquets of flowers at the feet of the man who had stirred them. Then they asked for a little response. The audience applauded wildly, then came to a hushed silence as Brother Maeser rose to respond. Tears stood in his eyes and his speech was broken under an emotion which he could not control. A hundred handkerchiefs were drawn in the audience, as the eyes of an inspired group said, "Thank You."

We cannot all be Karl G. Maesers, but we can attempt to approach the ideal. In a kind of simple, homemade way, I want to give you the three keys that I think will make any teacher more of an inspiring teacher than otherwise he might be. We are often asked what the ABC's of good teaching are. That is too big an order for these few minutes. I have simplified it. I am going to try to give you just the A's of becoming an inspiring teacher.

*Excerpts from an address at a recent Sunday School conference in the Salt Lake Tabernacle.

with beautiful passages, exciting historical accounts, and faith-promoting incidents which can be easily adapted into real objectives for Sunday School lessons. Just think of how many objectives for worthy living, expressed in terms of desirable changes in behavior, could come from the Ten Commandments, The Beatitudes, or The Sermon on the Mount.

Prepared lesson materials also serve as a source from which real objectives for Sunday School lessons may be found. Class manuals and teachers' supplements contain objectives recommended by the authors. These suggestions are given to guide the teacher in formulating the real objective for his special class. Each one needs to be analyzed in light of a particular class and for a particular occasion, and then changed or adapted to meet the individual needs and interests.

An objective for a Sunday School lesson must be formulated with care. One must thoroughly understand the class members for whom the lesson is being planned. One must have a thorough knowledge of the subject matter which will be used to motivate desirable changes in behavior. One must write down the ob-

jective, face it squarely, and determine if it encompasses the things you and your class hope to achieve today. Does it state a desired end result in terms of behavior? Does it contain a fundamental principle of the Gospel? Does it indicate the way in which the end result may be achieved?

Build your Sunday School lessons around real objectives; and then you will be instrumental in bringing the children, the youth, or the adults of our Church into closer harmony with the teachings of Our Heavenly Father.

Suggested Faculty Meeting Activities for This Lesson:

- Prepare some "true-false" statements concerning the nature of an objective. Let faculty members answer in writing. Check and discuss the answers.
- Distribute a list of prepared objectives. (Sunday School manuals might be used.) Let faculty members evaluate each objective in terms of the criteria listed in this lesson.
- Let members of the group compose objectives according to the criteria listed in this lesson.

What the Sunday School Has Done for Me

By Marilyn Smuin

IN my reign as queen of the 1955 Tournament of Roses Association of Pasadena, California, I have been truly thankful and grateful that I am a member of the Church of Jesus Christ of Latter-day Saints. It has given me a feeling of pride to represent every member of the Church, as well as the LDS girls.

Because I have tried to uphold the excellent standards of our teachings, I have been showered with many rich blessings of health, strength and happiness.

LDS Sunday School teaching has helped me to gain a clearer knowledge and understanding of the Gospel, and also about my personal life and environment. Every Sunday School service, sacrament meeting, or MIA meeting that I attend fills my heart and soul with added inspiration, comfort and assurance which makes me want to seek and learn more of our wonderful teachings. There are several meetings that I have had to miss; however, I know that, even though the Spirit of the Lord is with me, I miss the opportunities that would have been offered to me otherwise. By attending Church, I feel that I am blessed in many more ways.

In studying and learning *Christ's Ideals for Living*, my Sunday School manual, I have become aware of and



MARILYN SMUIN
With a feeling of pride . . .

also able to appreciate many more ideals that make for a full, complete, and happy life. There are, of course, some that I have studied and learned before, but nevertheless those which I have learned at Sunday School have given me a different kind of knowledge, inspiration and guidance.

It is my prayer that we may always be grateful for the training we get in Sunday School, and for the teachings of our parents as well.

ABOUT THE AUTHOR

THE 1955 Tournament of Roses Queen, Marilyn Smuin, is in the last few weeks of her reign. During this past year, she has had opportunities to sparkle as a speaker at various Latter-day Saint and non-LDS functions.

During the past summer, she has worked as a playground instructor

for the Los Angeles department of parks and recreation at Monterey Vista Elementary School in San Gabriel, Calif.

Marilyn is the daughter of Brother and Sister Franklin Smuin of San Gabriel. She has been a member of the Alhambra Ward and is now living in the Rosemead Ward, East Los

Angeles Stake. Graduating from the Mark Keppel High School, she attended Pasadena City College, where she was elected queen. Now she is continuing her education in the University of California at Los Angeles with teaching in mind as a vocation—and marriage, too, is included in her plans. —B.O.H.



By Goff Dowding*

WHEN a combination board was discussed in our Mesa Stake Sunday School board meeting, we felt it was such a useful tool for better teaching that we organized a stake board work night. Each of us made a combination board of our own, to be used in giving our ward faculty lesson throughout the stake. These demonstrations certainly "sold" the combination board to our teachers.

The Flannelboard

Board members and teachers alike were surprised to find that flannelboard lessons held the interest of the adult groups as well as they did the younger people. At this point, however, a wise teacher realizes that a good thing can be overdone and that the stripboard is a good partner to the flannelboard, enabling the teacher to vary the approach to the visual part of the lesson.

The Stripboard

The stripboard is another device for displaying lesson elements or items such as pictures, words, dates, parts of charts or diagrams. A long strip of paper is folded many times to form small, flat pockets; and edges are held firmly to a masonite base. (For construction details, see "C" on drawing and note in next column.) Lesson items are inserted into paper folds and held flat and upright on a vertical board for viewing by class. Be sure to leave a "foot" on the bottom of lesson item. Because "foot"

will be obscured by paper folds, have no important information displayed on it.

The Blackboard

The utility of a blackboard is well understood; the big drawback being that so many times one isn't available when needed. Therefore, having a blackboard as part of the combination board is a *must*.

Envelopes

The envelopes glued to the board are handy and safe places to file your well-prepared lessons. One way to file the numerous illustrations to be used for a flannelboard lesson is to separate each picture or figure with a strip of paper, much as you would the pages of a book with a bookmark. Each strip of paper could have a short notation on it about the part the next picture plays in the lesson demonstration. This serves not only as an index for the

In some instances, a straight line is the shortest distance between two points. However, in arriving at lesson objectives, try approaching them over different routes with the aid of a combination board. It will prove more interesting to your students and most satisfying to you, the teacher.

pictures, but also as an outline for that part of the presentation.

Construction

Two pieces of masonite cut 24 inches square is the basic material to be used in constructing this combination board. Drill two holes through both pieces, about four inches in from each side. Holes should be large enough to accommodate lock rings. (See drawing.)

(A) Paint one side with blackboard slate paint. There are 60 different colors of slating available. If you become tired of one color, you can change it.

(B) Paste two large manila envelopes to the back of the blackboard panel to carry demonstration materials.

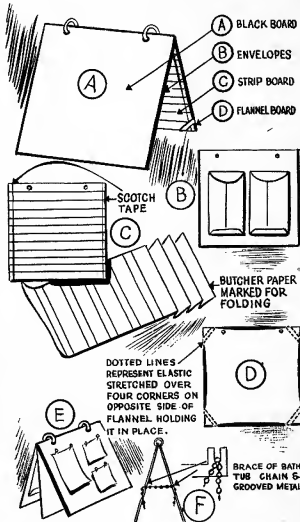
(C) Butcher paper at least 24 inches wide will do nicely to construct the stripboard. See sketch for details on marking paper for folding. The short mark is folded up to form the pocket. Make the pocket deep enough to suit your own purposes. When all strip paper is folded, adhere it to the masonite with scotch tape down both sides, letting it overlap the stripboard so that the tape not only holds it to the board but also forms the ends of the pocket.

(D) A piece of half-inch-wide elastic is sewn to each corner of the flannel. Then slip the elastic over the corners of the masonite, and it is ready to use. This also makes it possible to have many different flannel backgrounds that can be changed during one demonstration if desired.

(E) A piece of Celotex or corkboard (also 24 inches square) may be attached to the same rings holding the two pieces of masonite, making a third combination to which materials may be thumb-tacked or stapled. Cover sheets over lesson elements such as parts of a diagram may also be placed on beforehand and torn off at the proper moment as the lesson develops.

(F) Two pieces of grooved metal and a bathtub plug chain can be used to keep unit from spreading apart.

Approximately \$3.00 is all it



would cost to construct this very useful combination board.

Do not detract from your presentation by having a "parade" of aids. Instead, use only the section or sections of the board necessary to develop your lesson objective. Obtain the combination board far enough in advance that you can practice your presentation and establish your sequence of procedures. Remember your six teaching P's: "Proper Prior Planning Prevents a Poor Presentation."

*Elder Dowding is a member of the Mesa (Arizona) Stake Sunday School superintendency.

"Tis Sweet To Sing the Matchless Love"

FEBRUARY, 1956, "Tis Sweet To Sing the Matchless Love," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 187.

"Greater love hath no man than this, that a man lay down his life for his friends."
—John 15:13

FOR CHORISTERS: In this hymn the familiar poem by George Manwaring has a new and refreshing setting by Frank W. Asper, well-known and beloved Tabernacle organist. He has created a fine hymn tune to this text. The voice parts are well within the voice ranges and are melodically interesting. Be sure the sharped G is sung throughout since the key of A major is not common in our hymn book. Begin with a clear outward preparation to the third beat of the three-beat pattern.

There is little melodic repetition in the hymn, but considerable rhythmic repetition. Maintain an even tempo and rhythm in order to help the learning by the similarity of the rhythm pattern. Take care to set a tempo close to that which is marked (100 beats per minute). There will be a tendency to equalize the eighth note in measure three because this is the only place it appears.

Let the mood of this hymn be suggested by the first few words of each verse. The feeling is one of gratitude for our Savior and the Gospel.

Let one side of the congregation sing one line followed by the other side on the next line. Stress the melody until it is well learned and then emphasize the meanings in the text in order to create beauty and sincerity of sound in the singing of this fine text.

—Newell B. Weight.

FOR ORGANISTS: Play the organ medium loud with the 16 foot and 8 foot stops in the bass. Try your very best to play this hymn very *legato* throughout because such smooth rendition will present sym-

pathetically the splendid melodic phrases. Have usual breath at the ends of phrases, and if you will do so clearly then the smooth *legato* will be all the more evident and expressive of the beautiful feeling in this music.

As a musician, I would recommend a breath at the end of the first phrase in the fourth full measure even though the words do not end in a phrase at this point. Our singers must breathe somewhere and this is the natural place to breathe. In the case of trained choirs who are aiming for a concert performance

and who have large lung capacities, they may be able to sing two phrases at once, but such an achievement among congregational singers is likely to be a vain and unnecessary ambition. Let us try for hearty and joyful participation in the congregational singing. Let the organist lend his hand in support.

The difficult line is the fourth one. Please do not play any wrong notes. Our people deserve perfect organ playing even from the humblest of us. Blessings on you.

—Alexander Schreiner.

Sacrament Music and Gem

For the Month of February

Adagio GEORGE H. DURHAM

SACRAMENT GEM

"Be ye therefore perfect, even as your Father which is in heaven is perfect."*

*Matthew 5:48.

The Message of Christmas

By Hazel W. Lewis

ONCE again it is the privilege of Junior Sunday School teachers and co-ordinators to bring to boys and girls the timely message and true spirit of Christmas. It is our opportunity to tell children the beautiful story of the birth of Jesus, to teach them the lovely songs that tell about Him and to help them worship Him in all ways.

How can we make of Christmas a real spiritual experience in the class and worship service? The following are some suggestions that may guide us as we make preparations for the Christmas season.

In Tune with the Spirit

As teachers or parents of these young children let us put ourselves in tune with the spirit of Christmas. Many times we get so busy with the hustle and bustle of Christmas shopping and wrapping of presents that we fail to take time to reflect upon the real meaning of Christmas, i.e., the birth of Jesus, His wondrous works and the life that He laid down for us. As we gain this inner repose and feeling for the divine mission of Jesus we can impart this to the children.

Children, as we know, are excited about the coming of Santa Claus. We thrill with them at their eager joy and anticipation. It is wise, however, to leave Santa Claus with the home and school. Concentrate on the spiritual aspects of why we have Christmas. Make your lessons real spiritual experiences.

Use beautiful pictures such as "No Room in the Inn," "Wise Men on Camels," "Adoration of the Shepherds," and others to help you tell the story of the birth of Jesus. (These and other pictures are suggested in your manuals.) Each picture contains many ideas. Study them. Help the children see the story in the pictures through skillful questioning on the part of the teacher. See the very excellent article, "Pictures Can Help You Teach," by Margaret Hopkinson, December *Instructor* 1954, page 379.

Know the story of the birth of



Focus the child's attention on the spiritual aspects of Christmas.

Jesus as given in *Luke* 2:1-20 and *Matthew* 2:1-12. Do not be afraid to read bits of the Bible verses that tell about His birth. You will enjoy the book, *The Christ Child*, by Maude and Miska Petersham. The text is from the Bible. The book is beautifully illustrated. It is available at the Deseret Book Company or at Doubleday Doran & Co. Inc., Garden City, New York. Your manuals have fine lessons to follow as you plan your work. Many times the story is enhanced in the telling by the use of flannelboard figures. A creche that can be purchased at five-and-ten-cent stores is an additional help.

Christmas Songs

Teach the children many beautiful Christmas songs both in the worship service and in the class work. Use *The Children Sing* as a source book for your songs. Your manuals contain some Christmas songs also. If possible present recordings of Christmas carols such as "Silent Night,"

"It Came Upon the Midnight Clear," or others that are appropriate.

Let the children make some Christmas surprises for their father or mother. Help them feel that making others happy by giving is the true spirit of Christmas. *Growing Spiritually*, Part I, page 280, has some ideas which you might try.

Planning a Program

In the worship service much care should go into planning for the Christmas season. The co-ordinator should plan with the chorister and organist the songs that will be taught. Suggestions for a Christmas program in Junior Sunday School are given in *The Instructor*. Make your program simple yet attractive. Let the music in it be an outgrowth of your Christmas practice songs. A simple dramatization could be the outgrowth of class work. Lovely little Christmas poems are given in the manuals which might also be used. Don't forget to use a special Christmas story in your class work

or one as part of your program. Such stories as "The Christmas Legend" or "The Promise" from *A Story to Tell* are beautiful ones for telling. **Simple Costumes**

If costumes are desired for your program, head bands or crepe paper hats that can be made in the class period will make the children happy. Night robes and scarfs will serve as costumes for wise men and shepherds. Elaborate costuming that takes hours of a teacher's time is not wise planning and defeats the true spirit of the Christmas time.

As we think about our Junior Sunday School and Christmas time, let us plan to make of our lessons and worship service a truly spiritual experience.

NEXT MONTH'S ARTICLE

NEXT month's article will be "Planning and Using the Ward Library," by Lorna C. Alder.

SACRAMENT GEM

I come to thee all penitent,
I feel thy love for me;
Dear Savior, in this sacrament
I do remember thee.

QUESTION FROM THE FIELD

Planning the Worship Service

QUESTION: *I have heard about a book to help plan the Junior Sunday School opening exercises. Where can it be purchased?*

Answer: The booklet to which you refer is *Policies and Procedures for Junior Sunday School Worship Service*. It is a fifty-seven page book of suggestions on how to plan and conduct a spiritual worship service in the opening and closing periods of Junior Sunday School. The book was published October, 1955.

The Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, sells the book at thirty-five cents per copy.

—Eva May Green.

Junior Sunday School SONG OF THE MONTH For February

A Song of Worship

"Father, We Will Quiet Be," *The Children Sing*, No. 3.

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

—Doctrine and Covenants 25:12.

OUR song for this month is truly a prayer unto our Heavenly Fa-

ther. A short story together with an appropriate picture should create an atmosphere of reverence and worship.

The words are simple, yet meaningful, and should be learned first. There are four short phrases, each suggesting quiet action. With folded arms they will sing "Father, we will quiet be," then in a position of rapt interest, "While we listen now to thee," looking upward, "as we raise our heads we'll sing," "Thank thee, Lord, for everything."

Let us help these precious spirits to feel that they are talking to the Lord as they thank Him for their many blessings.

Utilize the variations of dynamics by starting the song in a soft manner then carefully increase the volume to the climax of the last phrase. The words lend themselves to a slow tempo with careful accents on the important words.

—Norman R. Gulbrandsen.

IDEA EXCHANGE

A Librarian Enriches Teaching

THE librarian of the Palo Alto Ward Sunday School, Lorna Holdaway, previews the lessons of all classes and has pictures, cutouts for flannelboards, references for suggested stories and other enrichment material filed in a small library room. She is constantly collecting and filing.

It is a small room but it is full of well-organized helpful materials.

At the close of Sunday School each Sunday, teachers come to the library to get helps for their classes the following Sunday. They come with confidence and interest.

The librarian is there to guide them. Sister Holdaway is giving a service that stimulates preparation and good teaching.

—Addie L. Swapp.

ENRICHMENT MATERIAL

Young Abraham Lincoln

(This story can be used in February in connection with lessons about home and family.)

MORE than a hundred years ago, a baby boy was born in a one-room log cabin in Kentucky. Nancy and Thomas Lincoln were very happy to have this little boy come to be one of their family. The father walked two miles the day the baby was born to tell the nearest neighbors. A small boy ran down the road, all that long way, to see the new baby.

"What are you going to name the baby, Nancy?" asked the father.

The mother smiled and said, "I would like to name him Abraham, after his grandfather."

Some one else loved this little boy. Sarah, the four-year-old sister, loved him and helped the mother care for him.

Abraham Lincoln soon grew to be a tall, strong boy. He was happy, for his mother tenderly cared for him. He was glad to help her about the house so she would have time to read to him. At night the light from the big fireplace was warm and cheery. Here his mother told him stories from the Bible. She told him he was to learn to read and write when he grew bigger. Books were very scarce in those days in the place the Lincoln family lived. Some day, his mother said, he should have books of his very own.

Little Abraham's father taught him how to use an ax. He helped his father clear the forest land so they could make a bigger farm. He learned to cut down small trees and split logs.

When Abraham was eight years old a very sad thing happened. His mother died. Sarah and Abraham and the father lived alone awhile and did all the work for themselves. They missed their dear mother very much.

One morning the father drove away, leaving the children alone in the cabin. When he came back, some time later, he was driving a wagon piled high with furniture and bedding. When Abraham and his sister ran to meet him, the father jumped down and said, "Here is a new mother for you."

How happy they were, because she was a very good, kind mother. That night she took the old bed little Abraham slept in and gave him a nice new bed.

The new mother spent much time with Abraham and taught him to read. She got a nice smooth shingle and taught him to write with a piece of charcoal. He studied hard and read all the books he could borrow from the neighbors.

Years later when he grew to be a man, he became a very good lawyer. Then he was one of the great presidents of the United States.

Abraham Lincoln never forgot his two mothers who taught him about the Bible and how to read. They helped him to become a great man.

—Lorna C. Alder.

"All These Things Spake Jesus ... in Parables"

By Kenneth S. Bennion

JESUS came to earth as the Savior of the world; but it was necessary that He present His message in such a way that people would understand Him. Otherwise, He could not save them; for we are told, "It is impossible for a man to be saved in ignorance." (Doctrine and Covenants 131:6.)

Early in His ministry, therefore, Jesus began to illustrate the principles of His Gospel with short stories called parables. The chart opposite, prepared by Dick Carter, indicates the places where some of the parables were told. The exact locations are not all known; but most of those referred to in Chapter 13 of *Matthew* were told in Galilee, near Capernaum. The multitudes were so great that sometimes Jesus sat in a boat near the shore, so that all the people could see Him.

Many of the parables recorded in *Luke* were told during the journey into Perea, east of the Jordan. Others were given in Bethany and in Jerusalem. In locating the parables, we have considered the Bible itself; *Jesus the Christ*, by James E. Talmage; and *An Atlas of the Bible*, prepared by Jesse Lyman Hurlbut, published by Rand McNally of New York.

Jesus taught so effectively that His Gospel has echoed in the hearts of truth seekers these two thousand years. His techniques were many and varied; and most of them can be used profitably by Sunday School teachers everywhere. For example, Jesus knew His "pupils." When He talked to farmers, He used the language they understood:

"... Behold, a sower went forth to sow;
"And when he sowed, some fell by the way side,
and the fowls came and devoured them up. . . ."
(*Matthew* 13:3-8.)

He told of a farmer who sowed good seed; but in the night the Adversary came and sowed tares in the same field. These sprang up with the wheat. Jesus explained that those who do good are the wheat, and those who do evil are the tares. They are permitted to grow together until the harvest is ready. Then the tares will be bound separately and burned.

When Jesus spoke to fishermen, He used the language and the stories of their daily lives. He called to Peter and Andrew, saying: "Follow me, and I will make you fishers of men." (*Matthew* 4:19.) They understood perfectly what He meant, and they followed Him.

When the lawyer stood up and tempted Him, Jesus spoke as one lawyer to another. But when His questioner retreated behind a technicality, asking, "And who is my neighbor?" Jesus told a story that was directed not only to the lawyer, but also to the multitude that had gathered.

It is interesting to note that Moses, under the inspiration of this same Jesus Christ—hundreds of years earlier—gave to the Israelites the two great laws concerning our duty toward God and our neigh-

bors. But the people had not understood their real meaning. Now, Jesus illustrated the second commandment with a simple story; and through the long centuries that have followed, the law has been fully understood—though often broken.

The parables of Jesus were wisely chosen and carefully worded. He was the Master Teacher. Like the brush strokes of a great artist, every word moved the action forward. There was no opportunity for anyone to lose interest or to walk away. Everyone stayed to hear what happened.

Among all the teachings of Jesus, there are none more rich or powerful or appealing to the heart than are His many parables. One modern schoolman has said, "It isn't the facts you teach, but the hearts you reach, that makes you a great teacher."

A few years ago Brother Howard R. Driggs, at that time a member of the Sunday School General Board, demonstrated some of his teaching techniques with a class of 12- and 13-year-old boys and girls. Using a blackboard, Brother Driggs, a master of modern teaching, swiftly sketched a house, front yard, gate and street. As he drew, he told a Halloween story in which he and other boys planned to play a prank on an elderly couple in his home town, Pleasant Grove, Utah.

The prank was not bad, but it would have caused work and worry on the part of the couple. Furthermore, it would have left in their hearts a feeling that the young folks of the neighborhood did not like them.

Then he told how a wise Sunday School teacher came by, apparently to join in the fun. But with skillful suggestions he turned the prank into a party of collecting a great basket of fruits, dainties, and other food for the couple.

Finally the laden basket was hung between the gateposts. Then the boys knocked on the door and ran, just as they had originally planned to do. Two alarmed people came to the door. The light from their lamp showed something at the gate. Cautiously they walked out to see what it was.

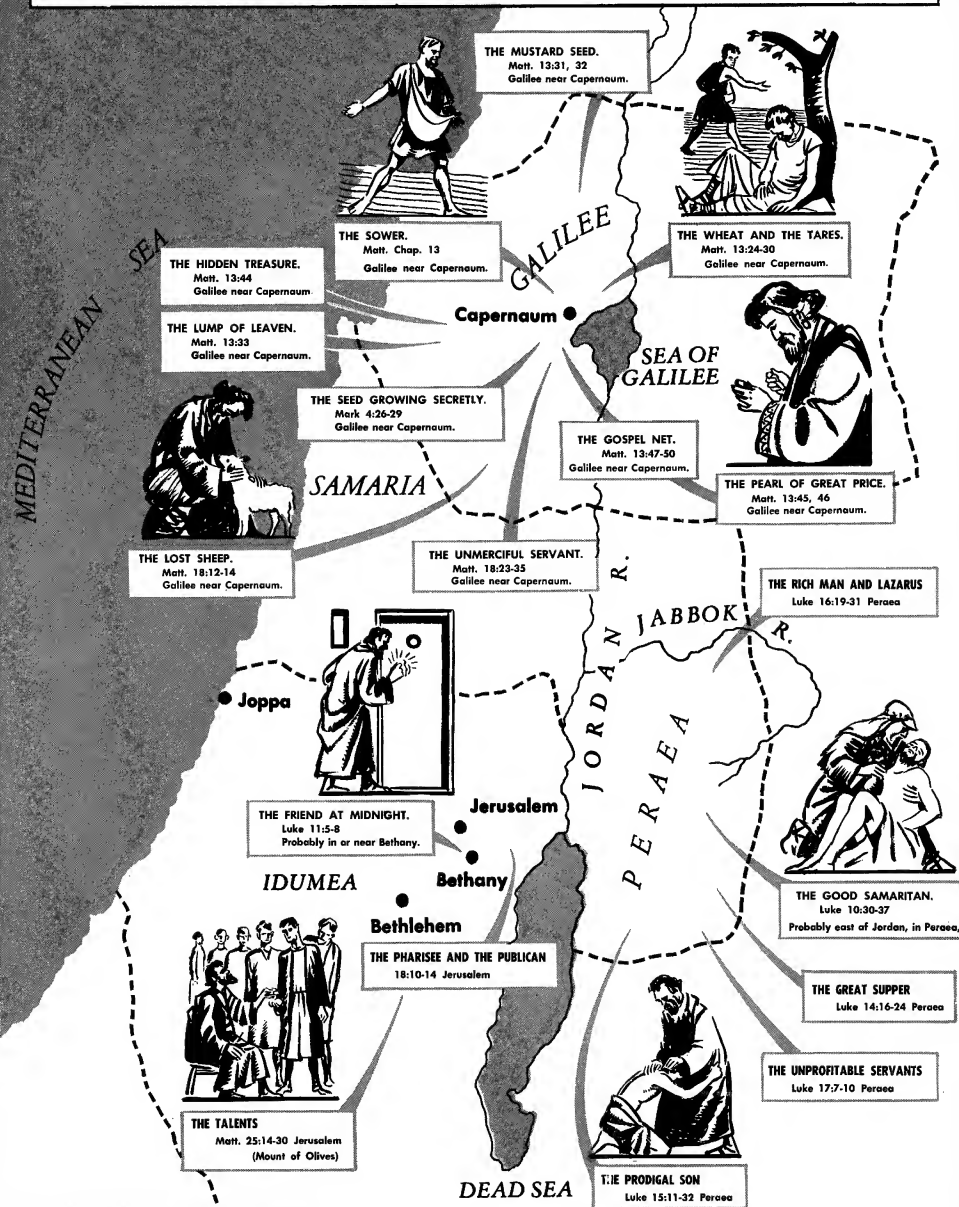
Instead of being hurt by a mischievous prank, they were moved to tears by the kindness of their young neighbors.

It is not likely that any member of the class or of the General Board will ever forget Brother Driggs' heart-warming lesson on kindness.

Among all our teaching aids, one of the greatest is the story. Therefore, if you would improve your teaching until you can make every lesson live in the hearts of those who hear you each Sunday morning, study the parables of Jesus. Then, find and bring to class stories that will reach the hearts of your pupils.

In *Matthew* 13:34 we read: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."

WHERE SOME OF THE PARABLES WERE TOLD



TOO HIGH

SOMETHING different has been added to our town's skyline this year. It is a sleek new 12-story building with glistening walls of steel and glass and aluminum. It is the first major office building to rise in our community in 28 years.

When plans were laid for the structure, leaders of its owner corporation calculated that several years would be required to completely rent it. Surprisingly, weeks before the building's dedication, all space was taken. Our mountain area has been stepping ahead industrially—with seven-league boots.

At the time of the opening of the edifice I asked the chairman of the board: "Don't you wish you had made this building ten stories higher?"

He turned on the new, well-polished terrazzo lobby floor, and answered, "No."

"Is it not true that you could have easily rented a few more floors?" I inquired further.

"Possibly," he smiled, thoughtfully. "But that isn't the point. Twelve stories is all a building in a city of this size should have, to be profitable. You see, when a building goes beyond 12 stories, your construction costs climb proportionately higher. You need more elevators. Bigger foundation walls are required. Also, much more steel. After about 12 stories, you reach a point of diminishing returns. In this town it would be more economical to buy more real estate and build broader, but not higher."

Since that chat, I have looked at that steel-faced building differently. Some less wise owners might have made it higher.

As it is with buildings, so it is with lives. Some of us try to make 20-story careers when the circumstances dictate only 12. In these demanding days, it is so easy

to let responsibilities increase, with declining excellence in performance. It is so easy to let debts mount, and with them worries, too.

Every man's time and talents and means have a point of diminishing return. So often we pass it without taking time to see it. Sometimes we zoom so far beyond, it takes the shock of buckling nerves or a sputtering heart or shattered hopes to bring us down.

The "search for talent" program of the Sunday School aims to bring more Church members into activity, and avoid overloading a willing few.

I remember well Nuremberg in Germany in 1936, when Adolf Hitler was in his rising glory. Nuremberg was a charming old city. In the market place were the little fruit and vegetable stands, each shaded by a large umbrella. Women with broad, calloused hands and large blue, polka-dot aprons sold cabbages, cauliflowers, tomatoes, grapes and flowers. We admired the carved wood in the shop windows.

That was old Germany. But also there in Nuremberg we saw bright red, white and black Nazi flags and bunting everywhere — on shops, hotels, homes, automobiles, bicycles, and on the arms of uniformed German boys and girls. Erect soldiers in smart brown uniforms moved briskly about. On Nuremberg's outskirts we marveled at the vast stadium and parade grounds where the annual Nazi Party Congress was held. We felt the surging power of the new Germany.

Just three years later, Hitler's mighty armies crashed into Poland. Quick victories followed in the lowlands and in France. Six more years and Hitler was dead, his empire crushed.

Why did Hitler lose World War II? There may be many answers. But one of his top generals has given a reason. He is Albert Kesselring, who rose to the rank of field marshal in the war. A balding, tenacious-looking Bavarian, Kesselring directed Germany's air action against Poland and the low countries. He later commanded all Axis forces in the Mediterranean theater.

Ten years after the war's end, Kesselring was asked what one most important thing he would have done differently had he been Hitler in directing Germany in World War II. Kesselring answered that he would have started full industrial mobilization as soon as the war began, in 1939. He said that in 1940 only 15 per cent of Germany's industrial effort was devoted to war. By 1944 it had reached 50 per cent.

It seems that Hitler over-reached. In conquest he pushed his armies up toward 20 stories when his military machine rested on a 12-story foundation.

Somehow when I have let the jobs start piling up on me, I think of the advice of my father when, as a boy, I put more potatoes on my plate than I could eat: "Don't let your eyes become bigger than your stomach."

I wish I could forever keep before me the spectacle of a harried dog on a football playing field during a big game. I wish I could remember that one job well done usually outweighs ten jobs half done.

Perhaps even better would be to think of buildings and lives. There is that new 12-story building on Main Street. And there is another that was begun millenniums ago.

It was started on a plain in Shinar, when "the whole earth was of one language." The structure's brick walls were to extend "unto heaven." It was to keep the people together. But those who plotted it seemingly over-reached. They extended beyond the point of diminishing return. The result was confusion. This tower today is known as Babel.

—Wendell J. Ashton.



BUILDING HIGHER
There is always a limit.